UNITED CHURCH HERALD

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VOL. 1, NO. 4 NOVEMBER 20, 1958

THE WAR AGAINST GOD

Norman Cousins
Editor
Saturday Review

Have we forgotten what Thanksgiving means?
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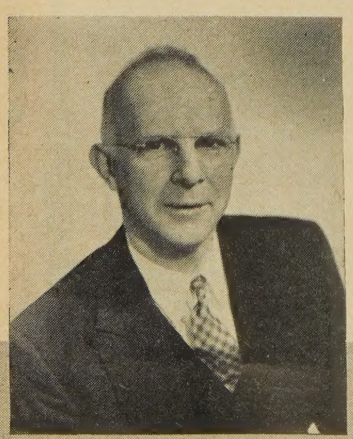
FROM THE CO-PRESIDENTS' VIEWPOINT

DR. GEORGE GERHARD ARKEBAUER, distinguished director of the Defiance College choir, told an enthralling story the other evening of the "Carol of the Drum." Katherine K. Davis, he said, had based her work upon the legend of an ancient celebration of the birth of Christ. It was to be an occasion at which each celebrant would bring his most prized possession as a gift to the Christ child. In one family, the choice of a present was being made by each of its members. At last all eyes were upon a boy, the littlest of them all.

He had no money or jewels. He had no fame or splendid achievements. He did, however, have a little drum which he esteemed more than any other of his possessions. To his mother he turned and plaintively inquired: "May I take my drum as my gift?" His mother was wise and said: "Yes, you may take your drum. I think the Christ child would like it."

Katherine K. Davis wrote a carol as delightful in its lesson as in its inherent beauty. The lyric is set against the almost tearful rum-te-tum-tum of a little boy's prized drum. I think the Christ child liked his gift.

I am even more confident that the little boy set a pattern for our selection of gifts to the United Church of Christ. The United Church does not need drums nor does it need from us our most prized possessions.



However, most people have some money. It is to be taken for granted that good and responsible stewards will bring an appropriate part of it to be used in making the United Church of Christ, in actual fact, God's reconciling power in the world.

Beyond money we have a host of children and young people. We are giving them the best education and health resources available. It is devoutly hoped that many of them will conceive of themselves as "little drums" and that they will bring themselves as gifts to the full-time service of the United Church of Christ. We all have a deep concern for maintaining high standards for our ministry. There is no less concern that boys and girls will be challenged to prepare themselves to serve in this highly trained ministry. It is no less fervently hoped that their parents will be as wise as was the mother of the little boy in the carol and will encourage those young people who hesitantly propose to present themselves as their "best" gift to Christ and his church.

The most prized possession of many of us is vocational competence. With becoming modesty almost everyone would say that his, compared with that of others, is only a little drum. Even if that were true, what a wonderful gift that "little drum" would make if dedicated to the honor and service of Christ's church! The truth is that the church can be the church only as its people do their work not only for a livelihood but primarily for the sake of the beloved community.

One who visits our churches extensively is impressed by the size of the "curiosity bumps" with which so many members are equipped. People are curious to know: "How is the constitution coming along?" "How is the Statement of Faith progressing?" "What is the status of the litigation?" "How is *The Basis of Union with the Interpretations* being implemented?" All this is admirable and it will be a sad day for the United Church of Christ if the "curiosity bumps" are absorbed, or removed, or in any way diminished.

In fact "curiosity bumps" may be among our very best gifts to the United Church of Christ. I plead for their nurture, their enlargement and multiplication. May it please the Lord to raise more and more "curiosity bumps" and give us people of insatiable curiosity about the nature and meaning of the church. May our people never cease trying to learn what the church's mission and therefore their own is.

This is a time for us to be curious about worship and the ways of worship. This is a time when we need to be especially curious about the destiny of man and the revelation God has made concerning it.

I hope United Church people are going to be curious about the demands the gospel makes upon them in this atomic-space age and that their curiosity will be so articulate that old, empty clichés will be disavowed. I think the head of the church, our Lord Jesus Christ, would very much like to have us bring our honest curiosity as a gift in his honor and to his service.

Fred Hoskins

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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UNITED CHURCH HERALD

VOL. 1 NO. 4

NOVEMBER 20, 1958

COVER STORY: Our cover photograph presents a brief moment in a pageant, "Pilgrims Triumphant," being presented at Pilgrim Place, retired missionaries' and ministers' colony in Claremont, Calif.

It is precisely 352 years since King James' edict, read in the pageant by the Rev. Alexander M. Allan playing the role of the King's magistrate, banned free worship in England. The pageant depicts the "dissenters" revolt, the flight to the New World and first Thanksgiving.

Several Evangelical and Reformed members of Pilgrim Place community have roles in this Thanksgiving event. Dr. Frederick Frankenfeld portrays "Pastor Robinson" and Dr. Carl D. Kriete is "Chief Massasoit." Photo by courtesy of Florence Lerrigo of Pilgrim Place.

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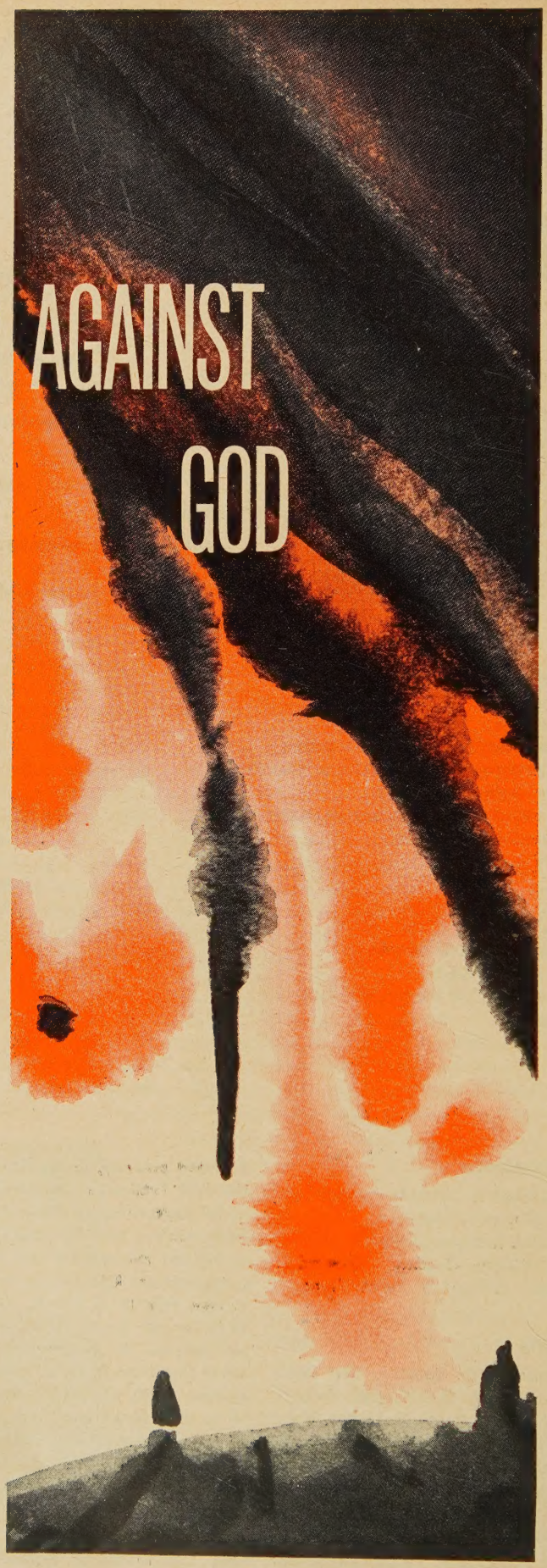
THE WAR AGAINST GOD



NORMAN COUSINS

Editor, Saturday Review

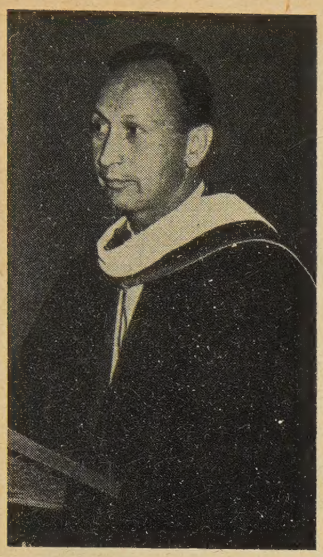
LEADING NUCLEAR physicists today believe that the United States and Soviet Russia, between them, now possess more than the number of fission and fusion bombs required to burn off all forms of life on this planet. This fact should be considered against the background of warnings by responsible leaders of government who have served public notice that nothing would be held back in the event of war.

There is, however, something far more horrible than the fact that the means are now at hand for the total extermination of life. Far more horrible and pulverizing is the possibility that the scientists may be wrong and that humankind could survive the next war.

Fragmentary Survival

In all the speculation over the possibility of extinction, the more dreadful prospect of fragmentary survival has been overlooked. It may be that only eighty or a hundred million Americans would lose their lives in such a war, out of a total of one billion or more for the entire world. What poisons would the survivors transmit to later generations? What would they use for cities? What would they use for food?

In the early months following the announcement of the first atomic attack on human flesh, stories sprang up about the hideous by-products of radioactivity. There were wild guesses about the effects on human genes. There were visions of future generations of freaks that would be the legacy of another war. And in those early months following Hiroshima the American Government correctly repudiated such somber



Leading nuclear physicists today believe that the United States and Soviet Russia possess enough fission bombs to burn off all life on this planet.

speculation. But with the hydrogen and cobalt bombs no government can any longer say that radioactivity in another war can be controlled or that the human genes can somehow be shielded from the mangling effects of radioactive bullets let loose in large quantities.

The government cannot provide such reassurance today because there is no such reassurance to be had. All the government can do is to confine itself to what is certain: That all civilization and its works would be leveled in an atomic war. It is left to others to guess whether man would go down with society or, in the event that man does survive, exactly what life would mean under those circumstances.

Senseless Life

Will mere survival mean that the human species will at last have cured itself of its intelligence, the highest manifestation of which was its skill in overcoming nature's congeniality to man?

And what about the phrase so favored by philosophers and theologians to describe the preciousness of the individual—the dignity of man? This human uniqueness so venerated in church and story—what form will it take? Will it be the uniqueness of the mumbling and helpless idiot foraging to sustain a senseless life?

These things are not the scare stories or aberrations of the total nightmare. They are the products of an onrushing reality. They are as real as your anticipation of the next pay check, as real as the house you are getting ready to build, as real as the family reunion at Thanksgiving, as real as the newspaper in your hand that gives so many examples of the differences that divide men and frighten them and very little about the common destiny that should inspire them.

But there is a tendency to dismiss the dreadful because of its very universality: If the tragedy involves enough people, apparently it ceases to exist.

But suppose that you, the individual, should survive? Of what will your escape then be fashioned? What form will the sacred gift of life take as you transmit it to the next generation?

If war should come, it will be only superficially a war between nations. Essentially, it will be a war against God. For it is the work of God and not of man alone that is now in jeopardy. The precariously balanced conditions that make life on this planet possible—not solely human life but life in general—those conditions can now be smashed or altered. Man's works of art, his cities, his cathedrals, his homes are palpable, personal, replaceable. But his genes and his basic nature—these belong to a higher design and are not his to expunge or assail. Yet this can be the effect of his present perilous journey.

The rights of the state are many. They include the right to sacrifice human life or to take human life in the defense of the nation. But there is nothing in the political rights of the state or its rulers that includes the right to strike at the very nature of man, or to disfigure the face of man, or to toy with the vital balances that make life possible. For if the state has political rights, man has natural rights. These natural rights should be beyond the reach and the authority of the state. The good society should exist to serve and protect these rights. Man has a right to keep himself from being cheapened, debased or deformed. He has a right to creative growth. He has a right to individual sanctity and sovereignty. He has a right to make life purposeful. If these natural rights should die, though human flesh in some form remain, then the survivors will not be the lucky ones. To dismiss all this by referring solely to the threat of Communist Russia is to dramatize folly.

Lenscraft photo. Article first presented at 150th Andover Newton Theological School anniversary.

Highest Purpose

Communism becomes dangerous not only because of its own aims and means, but because of our own inability to develop a vital leadership in the world. When we see that our highest purpose and greatest security rest in championing the natural rights of man in the world, when we define the working basis of peace and freedom, communism can have no place to go.

Despite the many categories of the historian, there are only two ages of man. The first age—the age from the beginnings of recorded time to the present—is the age of the cave man. It is the age of war. It is today. The second age, still only a prospect, is the age of civilized man. The test of civilized man will be represented by his ability to use his inventiveness for his own good by substituting world law for world anarchy. This second age is still within

(Continued on page 30)

AN EDITORIAL

Interpretation of Advent

DESPITE Dr. Franklin P. Cole's admonition *(page 12)* in respect to the extension of the Christmas holidays, the calendar does remind us of the approach once more of Advent (November 30 to December 25)—a season observed since the fifth century in joyous preparation for Christmas.

It recalls that nearly twenty centuries ago, during the Augustan era of imperial Rome, a child was born in Bethlehem of Judea—a child known since to uncounted millions as the Prince of Peace. At the same time it draws our attention to what is one of history's most ironic contradictions—that as an outcome of the Savior's birth all male infants in Bethlehem and its environs are reported to have been massacred by government decree.

World Redemption

Advent seems naturally to be a time for unqualified good feeling. It is the time of year when the Christian gospel of world redemption is rebroadcast around the world. It is a period of giving and receiving, of warmth among friends, of observance hallowed by affection and of worshipful adoration.

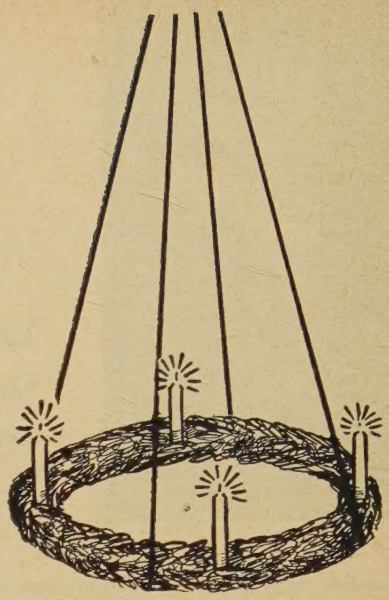
Yet, all these things being so, Advent today is a time of trouble and disturbance—not only in the very land where Christ was born but, in fact, almost everywhere. The plight of man appears so desperate and the peril of modern nations so fearfully immediate that one is tempted to ask: "Why bother about Advent and why prepare for Christmas? Who can believe the promises of peace on earth that used to sound so fine? How can reasonably intelligent people of our day take any further stock in Advent's bland assurances?"

This, one may be confident, is a fairly accurate representation of the sense of irony and disillusionment in the minds and hearts of many sensitive Christians. It articulates the doubt and fatalism which have overtaken many souls. Does it not almost seem that Jesus' entrance upon the scene of human affairs served to step up human rancor rather than to have done anything to reduce or relieve it? Again we unwillingly recall that the report of the birth of the babe in Bethlehem so alarmed the king that, to make certain the potential menace to his authority had been removed once and for all, the monarch is reported to have ordered all male babies put to death.

The essential drama of the first Christmas has been re-enacted many times, perhaps never more realistically than in recent years. The very same strife-torn Middle East, for example, is the victim today of long-remembered enmities and competing policies of rival powers.

Some of the former reach back in origin, as those familiar with the Bible well know, to the earliest migrations of the desert-dwelling Semites into the fertile plains and river valleys already occupied by peoples of different background. The names of competing powers —as they affect the land where the Christ was born—are in the headlines of today's newspapers. Surrounded with all the political fanfare that Premier Khrushchev could apply, the Russians have just announced a loan of $100 million to help Egypt's truculent Nasser to proceed with construction of the Aswan High Dam. Though our State Department is quoted as taking the news "philosophically," there can be no doubt that the Russians have achieved a major coup in their determined drive to dominate the Middle East. What next?

Our entire world, indeed, is ridden by nightmarish anticipations and nameless apprehensions. It is a period of seething new nationalism, of poverty, disease and illiteracy, of discontent on the part of the "have-nots." Bold economic decisions, imaginative political action and daring moral leadership are called for. Even so, it is not enough today nor has it ever been sufficient in



In Germany and parts of Scandinavia, the Advent wreath (above) is hung over the dining tables in many homes. Woven of evergreen or ground-pine, the wreaths have holders for four candles. Carefully holding a wax taper, the smallest child is lifted up to light the first Advent candle. On succeeding Sundays the second, third and fourth are lighted until on Christmas Day all are burning to light the Christ child's way.

the past to place all our trust in governmental action, in economic plans or in military strength. These have their place and function in world affairs but their place is not primary and their function is limited. Even the U.N.—great though its achievements and potentialities—can never wholly do the job, since its authority and its action are dependent upon the will of those sovereign bodies composing it.

Redeeming Love

So we must return—as we approach the Advent season—to the persistent hope by which the pages of Holy Scripture are illumined: the prophetic hope in the Old Testament and the apostolic hope in the New. It is the gospel itself, revealed as it was in the person of him who was born in a Bethlehem manger, to which it now behooves mankind to turn.

Is it not the essence of the Advent message that God's word is more powerful than any human efforts? Does not God's word promise us the victory—victory over our own hate-distorted human nature—if we will but heed its counsel, consent to its premises and accept its program for the healing of the nations? And so beyond the irony of Advent stands its triumphant certainty. God still loves the world and through his son still works toward our redemption. How may we be sure? The ground of our assurance, the basic ground, is a stanch belief in God's redeeming love revealed at Christmastime. AVM

The Bible and personal decisions in daily work

DOES THE Bible have guidance for modern man in the decisions and problems that center about his daily work? We face here a question of momentous meaning for the Christian. The social revolution in the matter of work which has taken place in our time hardly needs pointing up.

Individual Attention

Once the shoemaker made shoes for the people he knew—the little boy around the corner, who may have come to watch him as he hammered the soles. Once the baker not only thought of the family who would eat the bread he was making, but he even rushed down the street with it, hot from the oven so that the butter would melt as they ate it.

How utterly different it all is today. Nobody makes a whole shoe today. Nobody thinks of the wearer as he fashions one small part. Bread is baked in a great factory somewhere in a suburb afar off, is rolled in trucks to the supermarket, tossed into the bins with nary a thought of the eater. Even the teacher is being replaced by television and the minister's prayer may be had by dialing a publicized number on the telephone.

Work has become depersonalized with the intense specialization of our age, and with the fragmentation of skills, and with its removal from touch with its ultimate meaning. Instead of serving people, many workers stand in a production line, endlessly making one monotonous motion all day long on infinitesimally small parts of something they never see as a whole. It is hard to see meaning and mission in work like that. But worse, the atomic age has brought many a scientist to the horrifying realization that what was to him creative in his work is now being turned to the uses of destruction. The search for truth which he could envision as a spiritual enterprise has become with the discovery of atomic fission the instrument of destruction of whole human communities. No wonder there are some who cannot tolerate it and are turning to other work.

All these factors and many more which we cannot list here make the area of work and vocation a vital concern for the Christian. But what of the Bible in relation to this great human problem? The world of today could not be more different from the biblical world than it actually is. Is it conceivable that words written in a simple agricultural society, in a remote part of the world, centuries upon centuries ago can have meaning and guidance for our highly organized, highly industrialized, highly sophisticated world?

Contemporary Themes

It seems incredible, but to ask the question is to answer it. The classics are always those works that are contemporaneous in every age and we all know that, within the changing outer structure, the great joys and the great sorrows do not change. And very near the center of the changeless concerns of a man's life are the ability, the responsibility and the satisfaction of his work.

The Bible speaks to these unchanging aspects. If we are honest interpreters, we must acknowledge that the earliest biblical thought about work is not exalted. The Paradise story in the "J" document looks upon work as a curse. Because the first human pair disobeyed God their punishment includes the curse of work.

"Because you have listened to the voice of your wife and have eaten of the tree . . . cursed is the ground because of you; in toil you shall eat of it all the days of your life . . . In the sweat of your face you shall eat bread."

Common Motif

But this should not dismay us. This is a common motif in earliest folklore among most of the peoples of the earth. But the point for us is that the Hebrews, who employed this story to draw from it profound and abiding moral meanings, soon left that idea behind them (indeed the "J" document is the only place where this view is found) and turned to a higher view of work, the dignity of it, the integrity of it as part of man's worship life, and the joy of it.

Let me suggest the grounds for such an assertion. The dignity of work is seen in the Hebrew legislation that protects the worker. I find my students surprised to discover that the very earliest legislation of the Hebrews had to do with the relation of master and slave, master and servant, especially with an alien worker. He must have adequate pay. And the Deuteronomic code says that you must protect him from danger in his work:

"When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone fall from it." (*Deut.* 22:8) Workmen's insurance in its earliest form!

Work is not only held to be an honored part of life, but it is closely integrated with worship, especially in the prophetic view. Amos inveighs against those who sell the needy for a pair of shoes. They cannot worship God proper-

(Continued on page 33)

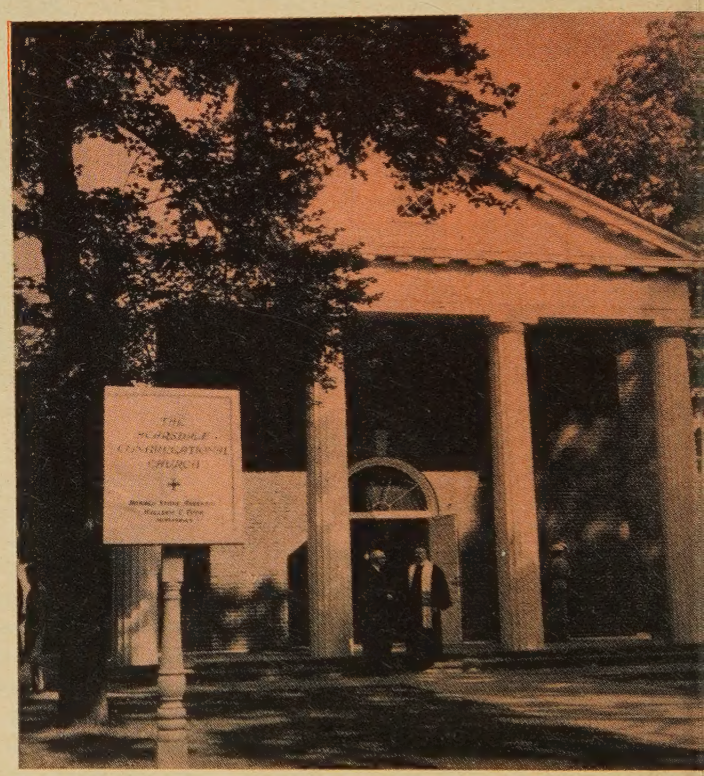
MARY ELY LYMAN

Dr. Lyman is professor emeritus of English Bible at Union Theological Seminary, New York City.

Scarsdale church shares sanctuary with Westchester Reform Temple members . . .

HATE BOMBS DON'T EXPLODE WHERE GOODWILL PREVAILS

RABBI DAVID GREENBERG



Dr. Howard Stone Anderson welcomes the author (at right) to a temporary worship home as he awaits his new temple.

On October 17—during the week of the bombing of the Atlanta synagogue—we held our first Sabbath Eve service in the newly built Westchester Reform Temple in Scarsdale, N. Y. While it was already known that the Atlanta bombing was the work of a small, professional hate-group and not a spontaneous act, my heart was heavy. I could not help but think of how the Nazis had destroyed the synagogues of Germany in their march to power. The fate of the Jews is an infallible barometer forecasting rough weather ahead for democracy.

New Structure

As I approached the low white-brick structure with its sweeping glass walls, I was troubled. I compared it to the fortress-like synagogues of medieval Europe whose thick walls were intended for protection against hostile mobs. Inside many of our members were helping to clear away the debris left by the builders. I reflected that in Atlanta, too, they must be clearing debris but how different they must feel.

I remembered the story of how the Maccabees drove the swine out of the desecrated sanctuary after their victory over the Syrians. The pattern had repeated itself so many times in Jewish history; we were the eternal scapegoat, the lightning rod for malice and bigotry in every generation. After 300 years of Jewish life in this land, had we no right to believe America was different?

As I entered the temple I found a huge bouquet of flowers in the lobby. Attached to it were greetings from the Scarsdale Congregational Church. A weight suddenly lifted from my heart. I knew that we had not been deceived and that the Scarsdale congregation represented the true spirit of democratic, Christian America.

I thought back to the early days of our temple, when like Moses in the wilderness we had carried our Ark not from oasis to oasis but from church to church for our Sabbath services. I remembered the first time we conducted High Holy Day services in the Scarsdale Congregational Church.

There had been some reluctance in the minds of our members who feared the strange environment might dampen the ardor of our worshipers. But when we entered we were delighted at the church's austere, imageless interior so in harmony with our own religious tradition and we were enchanted by its gracious charm. Shortly thereafter, our building committee was besieged by members' requests that we have a similar building and they were dissuaded only when we suggested our neighbors might not think kindly of a carbon copy of their church just down the street.

I remembered how Mrs. Claire Thomas, the Congregational church's minister of music, trained and directed our choir. She brought to her task a

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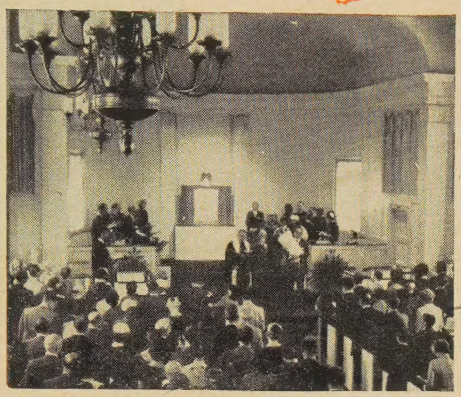
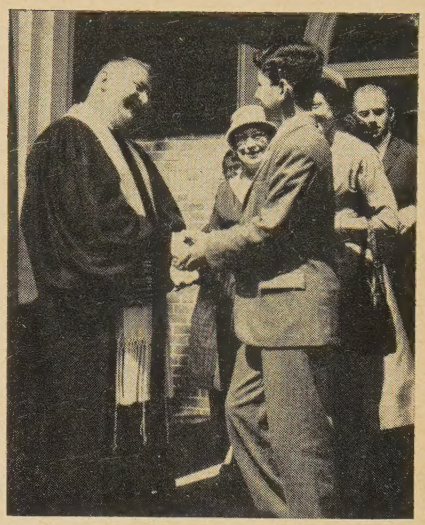
Rabbi Greenberg is Rabbi of Westchester Reform Temple, Scarsdale, N. Y. Photos by Jurgen Jacobsen, Three Lions, N. Y.

Reform Temple members worship in Congregational pews.

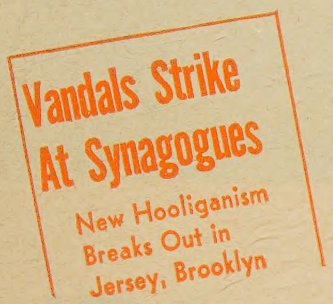
FBI Helps Police Sift Temple Ruins
Photo in Picture Section
ATLANTA, Ga., Oct. 13 (AP)—Police today began sifting tons of debris in their search for clues to the dynamiting of an Atlanta Jewish



As Rabbi reads from a prayer book, the Torah is carried down the center aisle.



Rabbi Greenberg talks with members of his congregation at service's close.



fervor that enkindled our entire congregation and brought from it, she tells me, a number of interesting Jewish settings for the Psalms for her own choir.

I remembered how Dr. Howard Stone Anderson made me at home in his study and on one occasion even lent me his robe. There were a hundred similar small gestures of neighborly cooperation.

Inherent Right

At our ground breaking, Dr. Anderson expressed his regret at our imminent leave-taking and we too felt a twinge of sorrow. Our president described his difficulties in clarifying the situation for his 3-year-old son who each time he passed the Congregational church cried: "That's my temple," and who was a little confused when his neighbor's son claimed it was really his church.

In the 300-year-old Touro Synagogue in Newport, R. I. the Jews had built a secret tunnel under the pulpit as a means of escape in the event they were attacked by hostile mobs. In the latter part of the eighteenth century, George Washington sent the following message to the Newport congregation: "It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right, for happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens in giving it on all occasions their effectual support. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the goodwill of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid." The tunnel in the Touro Synagogue was thereupon blocked up.

In Scarsdale we are building no escape tunnel; we are building bridges of understanding and of love.

That night as I stood in my pulpit I gave my congregation this message of reassurance and faith: "Last week in Atlanta, the enemies of freedom paid us high tribute. They recognized in us the eternal enemy of every form of tyranny. Subconsciously they knew that the ideals which found triumphant expression in the Supreme Court decision have their origin in the Torah of Moses.

"It is not always comfortable to be a symbol of freedom and a prime target of bigots, but we would not have it otherwise. Happily in this blessed land we are not alone in our belief in the dignity and sanctity of man. 'They that are with us are more than they that are with them.' We join hands with men of goodwill of all faiths in the building of God's kingdom of justice and peace on earth."

As I look upon my temple with its gleaming six-pointed star of David nestled so comfortably in its typical American woodland setting now aflame with autumn color, I think of the words of the hymn written by Katharine Lee Bates (1859-1929) which was first published in the *Congregationalist:*

America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Rabbi Greenberg takes the Torah from the Ark at high point in temple service.

ELMER F. ANSLEY

Named a "great" American church, this Evangelical and Reformed church conducts . . .

A ministry to Ohio

THE TALL red-brick spire stands guard over rich and well-tended farm lands. Because of what that spire means, the spiritual products from those farm lands show as careful cultivation as the fields.

The roots of First Church in New Knoxville, Ohio—selected in 1950 by the *Christian Century* as one of the twelve great churches in America—lie deep in the devout community of Ladbergen, Germany. The link across the seas has been kept strong and in 1950 the former minister, Dr. D. A. Bode, and his wife were sent to help the church in Germany celebrate the one thousandth anniversary of its founding. A decade earlier when First Church marked its centennial the Ladbergen church sent a gift Bible for its pulpit.

New Beginning

It was in 1838 that immigrants, principally from Ladbergen, formed the New Knoxville congregation as part of a new beginning on the virgin soil of western Ohio. Among those early arrivals was a young man, Frederick Kuckhermann, who first found employment helping to build the Miami and Erie Canal. Serious-minded and gifted, he was asked to become the village teacher. Later, following an itinerant ministry, Mr. Kuckhermann, with other members, read sermons at worship services until the congregation begged the young man to obtain theological training and become its minister. Ordained in 1852, he served until 1890 and after retirement remained in the community —respected and honored until his death in 1915.

Christian Service

Only one young man of the congregation entered the ministry during Mr. Kuckhermann's pastorate. He was the Rev. John Knierim—in 1875. However, five others followed his lead within fifteen years. And the stream of commitment has continued ever since.

First Church has over a period of eighty-three years sent fifty-one of its "sons" into the Christian ministry and thirty-five "daughters" into Christ's service either through full-time professional work or as ministers' wives. The latest ordination took place last spring.

One of the earliest to be ordained, the Rev. Herman H. Cook, became a missionary to Japan where he worked until his death. He is buried in Sendai. The Rev. Dr. and Mrs. Gilbert W. Schroer, both from this church, and the Rev. Richard L. Lammers are at present E and R missionaries in Japan.

The missionary interest of the congregation has been keen. All offerings at Sunday morning and evening services and at weekday and evening services are given for missions. Missionary education programs of one kind or another have been characteristic of the church calendar year after year. Recently an annual "school of missions" was instituted in the four weeks before Ash Wednesday. The mission of the church—and those serving it in distant places—is constantly remembered in prayers at all services of worship.

This year the full amount of the denominational apportionment had been paid by July 15 and at that time the World Service quota had been oversubscribed by $400. Support for the local program of the church is derived from pledges made in the fall of the year.

Church Program

Despite the fact that New Knoxville remains a rural community, the church's membership has grown steadily until it numbers over 1,000 with an average attendance on Sunday mornings of 900. Attendance at church school is about 675 every Sunday.

A three-year period of training is required of young people in First Church before they are confirmed, with

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Dr. Ansley is an assistant editor of *United Church Herald*. Photos by courtesy of First Church, New Knoxville, Ohio.

Church of the Month

nd the world

public-school teachers assisting in the instruction. A prayer room is one of the facilities of the church building, which has a three-level elevator for those who have difficulty climbing stairs to their crowded church-school classes. Three groups for varying ages of young people meet regularly—and plan their programs a year ahead.

The present minister, the Rev. Frank J. Lowenbergh, was called to First Church when it became known that Dr. Bode was to retire. Mr. Lowenbergh had served six weeks as Dr. Bode's assistant before his own installation as minister took place.

Growing Plant

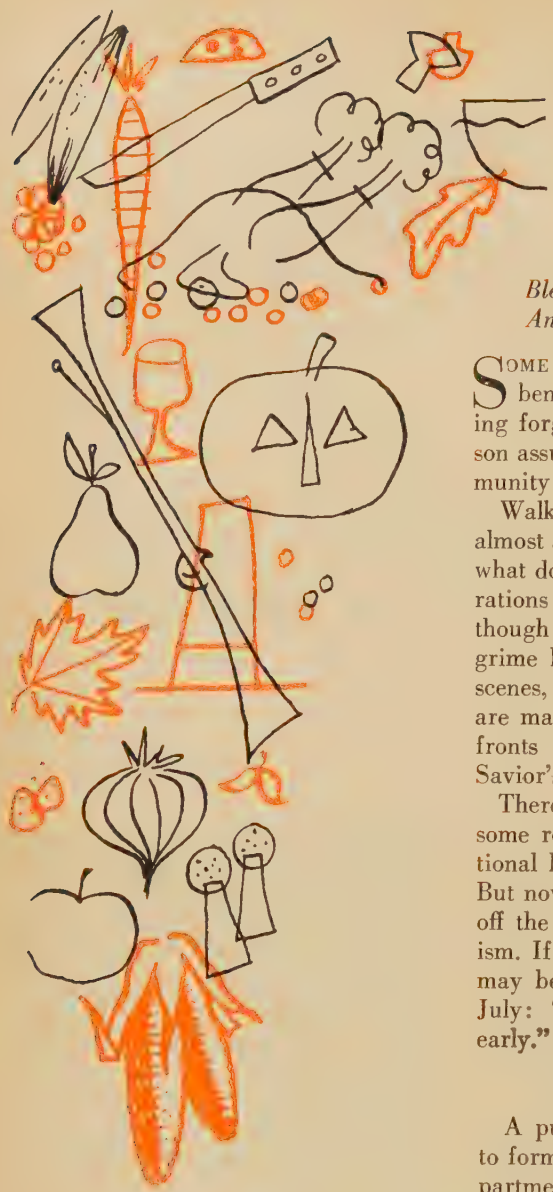
The present building, preceded by a log structure in 1840 and a frame building in 1854, was erected in 1894. Two additions have been made since that time and plans are now being projected for an educational building.

First Church is located in an area of Ohio where the soil is rich but must be carefully attended. The farmers are by no means old-fashioned and modern machinery is much in evidence. But the farms remain family-size and family-operated. Renting is infrequent and sales of land are more so. There are few mortgages and virtually no foreclosures—quite a record in these days.

Many of the farms in this area are owned and operated by direct descendants of those who purchased the land when the territory was first settled. Said the *Christian Century* magazine in its 1950 article: "Facts like these underline not only the economic stability, but the ethical integrity of the people of the New Knoxville church, who make up a large proportion of the people of the community."

First Church obviously is not an isolated place of worship or a select segment of a community but is a power for righteousness in an area whose people seek to bear witness to the impact of the gospel in every area of their lives—including the life they are contributing to the whole world. They have ties of flesh and blood, of prayers and offerings, of love and concern with a wide range of the "working" church in this country and beyond. And those ties bind them mightily in devotion to the kingdom of God—close at hand as well as in distant places.

Friendship Circle of the Youth Fellowship has its own playground in the area adjacent to the parsonage behind the main church building in the photo opposite.



Have we forgotten

FRANKLIN P. COLE

Bless the Lord, O my soul,
And forget not all his benefits.

SOME OF US are concerned about the benefits of the Lord which are being forgotten as the Thanksgiving season assumes a smaller place in our community and national life.

Walk through the shopping area of almost any city or suburb this week and what do you find? The Christmas decorations are up—new and glittery—though they will be covered by soot and grime before Christmas Day. Nativity scenes, impressive in size and design, are making their appearance in storefronts a full six weeks before the Savior's birthday.

There was a time when merchants had some respect for the order of our national holidays and church holy days. But now Thanksgiving is being pushed off the map by Christmas commercialism. If the present trend continues we may be seeing signs on the Fourth of July: "Do your Christmas shopping early."

Public Reaction

A public reaction is just beginning to form against these excesses. Two department stores in St. Louis are delaying Santa Claus' arrival at the request of parents, and one of the largest department stores in New York is not planning to decorate its windows for Christmas until December 8. They deserve wide commendation for their restraint and their respect for seasonal observances.

Even though I am not much of a crusader, I would like to see a new movement started: "Save the American Thanksgiving!" It is worth saving, both as a day and as a season of harvest joy and gratitude for the following reasons:

First, it is the oldest and most distinctive of our American holidays or holy days. In fact, since it was initiated by the Pilgrims at Plymouth in 1621, it has combined both festivity and reverence, feasting and prayer. To be sure, the idea of a harvest celebration did not begin with the Pilgrims. They themselves could find evidence in the Bible of early harvest observances. In the *Book of Judges*, for example, there is this verse about the Canaanites: "And they went out into the field, and gathered the grapes from their vineyards and trod them, and held festival, and went into the house of their God, and ate and drank . . ."

Ancient Tradition

The Pilgrims could look back across seven centuries of English history, too, and find a "Harvest Home" originating in the reign of King Egbert. And during their eleven years in Leyden, Holland, after they fled from England, the Pilgrims observed the Dutch Thanksgiving on October 3—in commemoration of that country's freedom from the oppressive rule of the Spaniards.

While the Pilgrims' Thanksgiving had its roots in earlier celebrations, it was also a distinctly American "holy day." There was the friendly meeting with the Indians which made it a truly communal feast. There was the harvest of corn and pumpkins and a hunt for wild turkeys which started the food tradition of our Thanksgiving. Whereas some of the earlier harvest celebrations in several European countries had been

The fish, early symbol of persecuted Christians, was also used by Pilgrims.

Dr. Cole is minister of First Congregational Church in La Grange, Ill.

Photos of the Massachusetts Congregational Christian Conference's re-enactment of the Pilgrim story by courtesy of the Dicksons, Plymouth, Mass.

what Thanksgiving means?

drunken orgies, the Pilgrim Thanksgiving was observed on the higher level of reverence and gratitude. It set the pattern for all later American Thanksgivings.

There was a time, especially in New England circles, when Thanksgiving was given much more attention than Christmas. There had been a Puritan reaction against the pagan celebration of Christmas in England—a reaction which continued in the northern colonies even within the memory of living people. A gentleman of 92, one of the oldest alumni of Phillips Exeter Academy in New Hampshire, once told me that he remembered as a boy having a long Thanksgiving vacation from school but there was no Christmas vacation. Classes met as usual on Christmas Day.

Fading Holiday

Now the order has changed. Students usually have no Thanksgiving vacation, except for the single day, but they have a long Christmas holiday. Far be it from me to advocate a shorter Christmas vacation for any students or to propose that they go to school on Christmas Day! But I would propose that a little more attention be given to Thanksgiving, lest it disappear from our calendar. It is the oldest and most distinctive of our American holidays and thus it should be kept with something of its original spirit.

A second reason for preserving Thanksgiving is that it provides an opportunity to recall the privations and sacrifices which went into the founding of our church and nation. Could we be truly thankful to God if we had suffered as many losses as the Pilgrims during their first winter at Plymouth? Nearly half of their number died during that first bleak winter and the living did not dare to mark the graves of their dead lest the Indians should know how few of them were alive.

Pilgrim Courage

During that first winter the Pilgrims had to ration their food supply—at one time the ration of corn was down to five grains for each person a day.

Today our agricultural problem is not one of scarcity but of surplus. If there were any choice between the two, we certainly would choose surplus. It is also one that the world's undernourished people would like to face and one that we should continue to solve—for their sakes as well as the American farmers' benefit.

During the worst of the Pilgrims' suffering, Elder Brewster wrote in his journal: "It is not with us as with those whom small things can discourage." It was this kind of fortitude which laid the foundations for our church and country. We dare not forget nor cease to be thankful for the faith, courage and sacrifice which were poured into the spiritual beginnings of our New World.

A third reason for saving Thanksgiving is that it symbolizes the orderliness, bounty and beauty of the seasons, climaxed by the harvest. If we fail in the proper observance of Thanksgiving and pass from Labor Day to Christmas, we shall have neglected one of the greatest seasons of the year—autumn.

Harvest Season

It was once thought of as the most beautiful and joyful season. Harriet Beecher Stowe, in one of her best-written passages, recalls "How we kept Thanksgiving in Oldtown."

"When the apples were all gathered, and the cider was all made, and the yellow pumpkins were rolled in from many a hill in billows of gold and the corn was husked, and the labors of the season were done and the warm late days of Indian summer came in, dreamy and calm and still, with just frost enough to crisp the ground of a morning—there came over the community a sort of genial repose of spirit, a sense of something accomplished, and a new golden mark made in advance on the calendar of life. The deacon began to say to the minister of a Sunday: 'I suppose it's about time for the Thanksgiving proclamation.' "

The kind of simple, natural commu-

(Continued on page 30)

Bible meetings were held in cellars to escape detection of the British Crown.

Present-day "Pilgrims" under mock arrest are herded into cart to appear for trial.

Sheriff directs burning of Bibles on courthouse lawn as clergy are helpless.

DORIS T. HUMMON

Mr. Frazier proudly exhibits his award to Mrs. Ethel Walker, his wife and Mrs. Hummon.

Receives Indian Achievement Award

A MISSIONARY and minister to his own people for thirty-four years, the Rev. F. Philip Frazier of McLaughlin, S. D. has been awarded the twenty-fifth annual Indian Achievement Award. He is the sixth Sioux and the fourth minister—one, his brother—to receive the award.

Mrs. Ethel Walker, president of the Indian Council Fire, a national organization devoted to Indian interests, presented the bronze medal at a dinner in Chicago where more than a hundred church and government leaders had gathered to honor Mr. Frazier.

Dr. E. Russell Carter, field secretary for the National Fellowship of Indian Workers, declared that Philip Frazier's greatest contribution has been as a "bridger of gaps" between two distinct cultural patterns.

In his address on that memorable evening, Robert L. Bennett of the Bureau of Indian Affairs in Aberdeen, S. D. outlined the history of Christian missions to the Indians. "Because the population on the Dakota reservation has continued to increase," he said, "there is an even greater need for missions than before." He described the young reservation Indian as "one lost between two trails." The old trail is idealized but he cannot live on it and the new trail is unknown.

Philip Frazier's grandfather, Artemus Ehnamani, was the first Sioux Indian ordained a Congregational Christian minister. It was while in prison following an uprising that he was converted by Dr. S. S. Riggs and learned to read and write his Dakota language. Following his ordination in 1867, he served as minister of the Santee Pilgrim Congregational Church in Nebraska for thirty-five years. Ehnamani's two sons and his grandson Philip followed him as ministers of Pilgrim Church at Santee.

Philip was born on June 2, 1892 while his father, Francis, was serving as a missionary to the Rosebud Indians in South Dakota.

He attended school on the Rosebud reservation and Santee Normal Training School. Following graduation from Yankton Academy, where he studied music, and a year at Dartmouth College, Philip served two years with the Army in World War I.

He returned to the United States in 1919 and completed study for his degree at Oberlin College three years later. After one term at Garrett Biblical Institute, he entered Chicago Theological Seminary. During this time he met Susie Meek, a Sac and Fox girl, who was then working with the National YWCA. They were married March 30, 1923.

Mrs. Frazier was educated at mission schools in Oklahoma and at Earlham College. She also studied music and is an accomplished pianist and vocalist. To support themselves during their seminary years, they gave programs interpreting the background of their people, their customs and religion. They have continued this mission of interpreting the Indian to the non-Indian throughout their ministry.

The Fraziers first served as missionaries to the Kickapoo Indians of Oklahoma from 1925-1932. Later Mr. Frazier was general superintendent of all Indian Congregational Christian churches in North and South Dakota and Nebraska. After World War II when the Fraziers served at the Indian Center in Los Angeles, they were called to the Friends Mission at Hominy, Okla. where they worked among the Osage Indians for nine years.

Today, Mr. Frazier is minister of the five Standing Rock Congregational Christian churches under the auspices of the Congregational Christian Conference of South Dakota. Mr. Frazier has also been active in interdenominational affairs and served as president of the Fellowship of Indian Workers.

Mrs. Hummon is the wife of Serge F. Hummon, secretary of the Town and Country Church, Board of Home Missions of the C C churches, and makes her home in Oak Park, Ill. Photo by courtesy of Office of Communication, Chicago.

Students inaugurate study of church's life and mission

WHAT IS God doing in the world today? This striking question stimulated considerable discussion among the students who attended the ninth annual assembly of the United Student Fellowship at Lancaster, Pa. recently. In asking the question they were responding to a proposal made by the World's Student Christian Federation that student Christian movements around the world give thoughtful consideration to the life and mission of the church.

Conference Report

Having agreed a year ago to participate in the six-year study and teaching project initiated by the WSCF, the Congregational Christian and Evangelical and Reformed students at Lancaster were beginning their consideration of the church's life and mission. Their action parallels similar discussions going on in the eleven other national student Christian movements which constitute the United Student Christian Council in the United States.

As an outgrowth of their discussions the national assembly adopted unanimously a report to the students of the United Church of Christ which read, in part:

"With some hesitation we present the result of our grappling with the Life and

H. LYNN JONDAHL

Mission of the Church emphasis. We are illiterate biblically and are untrained and naive theologically. Most important, we are not even free to examine ourselves honestly and to express ourselves without hypocrisy.

"Are we really sure, in this world of turmoil, who is obedient to the will of God? Is God working *through* us, in the present situation, or is he condemning us? And if he is to work through us, will this not change the nature of our institutional structures? Indeed, do we care enough about the mission of the church —that mission without which the church is not the church—to ask, in sincerity and humility, what that mission is?

"It can be truly said that we 'hear and hear, but do not understand; see and see, but do not perceive.' In honesty we can recognize that 'our hearts are fat, our ears heavy, our eyes shut.' We find that we must confess a despair of ever seeing with our eyes, hearing with our ears, understanding with our hearts, that we may 'turn and be healed.'

"If the Life and Mission emphasis is anything, it is a judgment upon our institutions, our activities and ourselves. It is not just another study emphasis to fit into our present program and present structures. It is the desperately crucial study which we cannot even undertake until we sense, at least in part, that 'our hearts are fat, our ears heavy,' and that our immediate world is in real revolution.

"The Life and Mission emphasis must provide a new framework for the whole of our life as a student Christian movement, or else its significance will be lost entirely. If it is a study to confirm old presuppositions, to rationalize old answers inadequate for this day, it is nothing. It can only have full significance for us if everything is thrown into the new light of the gospel.

Biblical Perspective

"If we are able to take the Life and Mission emphasis as a judgment upon us, we realize that it is a judgment on God's whole church. Resultantly, we see the church's unreconciled parts as a manifestation of our sin. If reconciliation is to occur—and perhaps it is too late—it must occur as we confront one another recognizing our mutual sin.

"The judgment upon us, which this Life and Mission of the Church emphasis must be, can only come to us through a reawakening to the biblical perspective. Study of the biblical text itself is one of the ways to achieve this end. The Bible is always the central point of reference of our faith, and at the present time we believe Bible study to be especially appropriate.

"Crucially important as Bible study is at this time, however, we cannot deny other channels for God's judgment and grace. Sensitive study of current political, economic and social problems—emerging nationalism, rapidly rising living standards in a world economy, social emancipation of minority groups—is probably such a channel. Ultimately the various questions—on the biblical faith, on the nature of the church's mission in the world, on the nature of the church—are the same question. . . ."

Leaders of USF national assembly at Lancaster pose with Christian Agbola from Ghana. Left to right: Philip McKean, Barbara Ciboski, Agbola, William Munson.

Mr. Jondahl is the student associate for 1958-59 of the campus ministry of the United Church of Christ. Photo by courtesy of RNS.

RUTH M. AUCHENBACH

HANDS AND HEARTS reach from the cross" is the theme of a special Women's Guild project in which women of the Evangelical and Reformed Church will share their good used clothing, blankets and bedding with the disaster-stricken and the homeless refugees across the world.

Responding to the urgent United Clothing Appeal launched recently by Church World Service in cooperation with the denominational relief agencies, the women have given top priority to the collection.

Members of the National Women's Fellowship of the Congregational Christian churches have also been asked to intensify their efforts as part of the national drive to secure 50,000,000 pounds of clothing during the next four years—a minimum of 10,000,000 pounds in 1958. Planned on a year-round basis during the next four years, the clothing appeal will be a continuing part of both E and R and CC programs to secure good wearable garments to meet the needs of people overseas.

To spread the word about the need for clothing, the 1959 Women's Guild "Kit" includes such titles as "Let your idle clothing go to work," "Sewing deeds of kindness" and "How clothing is processed." After reading these leaflets the E and R women will be making posters, preparing programs and providing receptacles at convenient places in the churches where members can deposit their used clothing. In some churches there will be an attractive poster announcing the appeal and beside it a small bank into which clothing donors can place the 8 cents a pound necessary to "start the gift on its mission of mercy."

Though it has not been necessary in former years to provide the 8 cents, it is vital now in order to cover costs of processing the clothing at Church World Service centers and to get it from the centers to the port. The 8 cents per pound therefore must accompany the shipment.

Church women in Jefferson County, N. Y. gather clothing to send overseas.

Especially needed are men's garments —particularly trousers, suits and work clothing—garments for teen-agers and children, infants wear including layettes, as well as women's suits, dresses, house dresses and undergarments. Blankets and bedding, always the first requirement when disaster strikes, will also be welcome.

Since used clothing and cut garments are much needed in the Middle East, the Women's Guild will combine this emphasis with the missionary education department's study theme for the year.

In Congregational Christian churches it is recommended that cartons be placed in the narthex, the hallway or other convenient places where church members can leave their bundles of clothing. All clothing collected in the churches will then be sent to one of the Church World Service Clothing Centers. They are located at New Windsor, Md.; Nappanee, Ind.; 110 East 29th St., New York 16, N. Y.; 4165 Duncan Ave., St. Louis 10, Mo.; 919 Emerald Ave., Modesto, Calif.

Miss Auchenbach is secretary of literature for the Women's Guild of the E and R Church. Photo by courtesy of RNS.

...THEY WEAR IT

KENNETH G. HOBART

USED GARMENTS from the loaded clothes racks of American homes are always welcome in Hong Kong. The high humidity, which makes summer heat almost unbearable, makes winter's cold extremely piercing. Cottons and linens are quite insufficient to keep one warm and woolens are a "must." So even patched underwear will find good use here while men's and women's woolen suits, slacks, pullovers and sweater-coats are a great boon. Your youngsters' outgrown "longies," Wind-breakers, T-shirts and nylons will warm the bodies —and the hearts—of many children in this city filled with refugees from Red China.

Of special value have been the "cut garments" stitched and finished by many a Ladies Aid or Women's Guild at home. The boys' cotton-flannel sport jackets, the woolen skirts and blouses have been "specials" that are highly prized. We have entrusted their distribution to the YMCA, some schools and other organizations which sponsor boys' and girls' clubs among underprivileged children. These articles of clothing have been used as prizes for good scholarship or good citizenship and as Christmas or Chinese New Year's gifts. The Church World Service director in Hong Kong had the privilege of distributing some of these gifts at a "prize-giving ceremony" last New Year, when a semester of club work was completed. The sight of the smiling faces of boys and girls as they opened their parcels was truly heart warming.

Cotton clothes that have been through a long, hard summer and are now being sent to Church World Service warehouses where they are sorted and baled, will arrive here for distribution in the spring when the humidity makes the wearing of woolens a trial. How welcome then are the khaki shorts, the cool sport shirts and cotton slacks that, having served their usefulness in the United States, get a second lease on life in this tropical colony. Clothes for children aged 4 to 14 are in constant demand and difficult to come by because in the United States and here they get hard wear. Nevertheless, Hong Kong children desperately need cool summer garments.

Little girl in Hong Kong is measured for new dress sent from our churches.

Here is a copy of a letter of appreciation addressed to the Church World Service center at Modesto, Calif. by One-Way Woo, YMCA extension secretary:

"On behalf of all the underprivileged children in the Resettlement Estates in Hong Kong, may I express their deep gratitude for the gifts which were donated by your organization and distributed by CWS in Hong Kong.

"We of the Chinese YMCA sponsor nine boys' and girls' clubs and three schools for underprivileged children. All are free of charge and are helping 1,200 children—refugees or from destitute families. We are responsible for the programs that will build up the spiritual, physical and mental aspects of their lives, and give basic education and fellowship to them. Food and clothing relief help them keep from starving and resist the cold. For the assistance of friends around the world these young hearts are very thankful. May God bless the people who spread out their hands to help these Far Eastern youngsters."

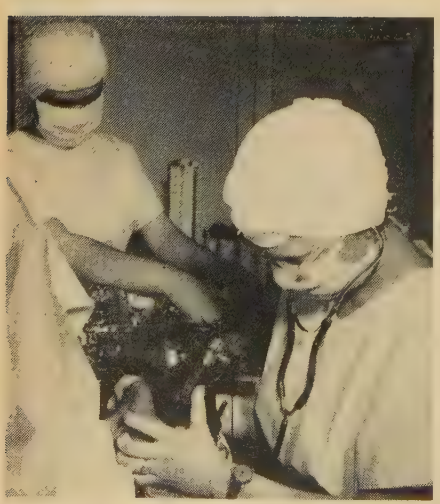
Mr. Hobart is Church World Service director in Hong Kong. Photo by courtesy of CWS.

Over ancient, crenelated East Wall of Jerusalem domed mosques arise beside steeples where Church World Service, representing E and R and CC churches, ministers to the homeless and hungry.

In the agricultural schools sponsored by the Protestant churches of America modern scientific methods of farming are demonstrated.

MIDDLE EAST

At American School for Girls in Baghdad Marion Meyer, an E and R missionary, directs recreation.



Always, churches have been first—as they were in the Middle East—to set up hospitals and care for the sick.

JEROME J. FUSSELL

Through our missionaries and various agencies — in hearty cooperation with national Christian leaders— the United Church of Christ is in the midst of the war-shadowed Middle East.

For many years both the Board of International Missions of the E and R Church and the American Board of Commissioners for Foreign Missions of the CC churches have conducted schools, hospitals, churches and a ministry of relief in various sections of the Middle East. In view of the vast size and spread of the task, programs for a united facing of the challenge have long been in effect.

Here on these pages are glimpses of such united Christian work. Consider, for example, Iraq where today the E and R Church is working side by side with the Reformed Church in America, the United Presbyterian Church in the USA and the Presbyterian Church, US.

A program of educational and evangelistic work has been developed by the United Mission in Iraq in such centers as Baghdad, Mosul, Hillah, Kirkuk and Bashiqua. Outstanding in this program is the American School for Girls in Baghdad, an institution that provides more than 230 girls of Iraq with an

A smile of good health attests to the good work done by a missionary doctor in Tripoli in the churches' fight against disease.

A senior leads the chapel service at the American School for Girls in Baghdad which is sponsored in part by members of the Evangelical and Reformed Church. The sign on the wall was the school's motto in 1956.

PROFILE

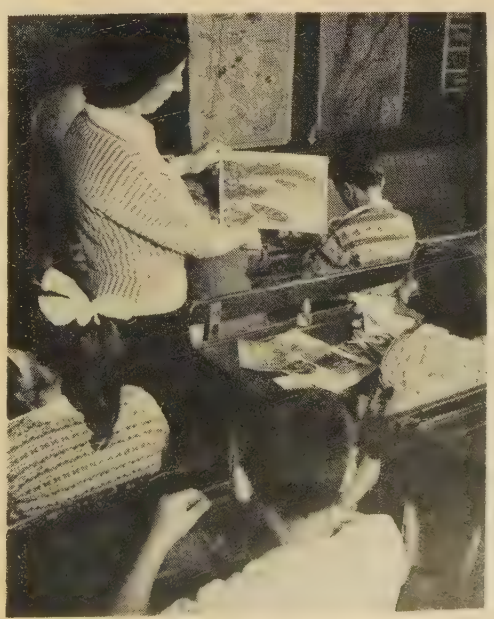
Our churches have always been devoted to educating free people for a free society. As a result a chain of schools stretches around the world where children can learn to express themselves.

excellent education with a Christian emphasis. In addition to this fine school, the United Mission conducts a non-institutional program carried on principally in the central and northern parts of Iraq.

The number of Protestant Christians in Iraq has never been large. Even though the United Mission represents the largest Protestant organization in the land, its number of full-time workers constitutes but a token force. The history of modern Christian work in this area dates back almost seventy years, yet in that time the church community has remained small. Church members are few indeed; interested hearers are more plentiful.

The future of the Christian witness in Iraq is clouded at the present by political upheaval. This is not something new to the Middle East. Temporary setbacks seem to be an inevitable part of mission advance. They serve at times as a needed stimulus to greater cooperation and renewed support of our Christian workers overseas. Today is such a time in Iraq.

Dr. Fussell is missions editor, the Board of Christian Education and Publication. E and R Church. Photos by Alexander B Ferguson for Commission on Missionary Education, National Council of Churches, and by E and R Board of International Missions and Department of Missionary Education.



Today's young mind is the hope of tomorrow's world. Here children are learning in Beirut mission school.

NEWS

WITHIN THE UNITED

AMERICAN BOARD HOLDS ANNUAL MEETING

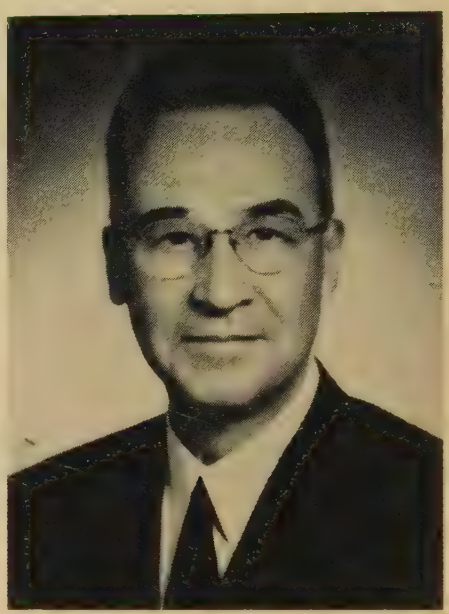
THE OLDEST foreign mission body in the United States, the American Board of Commissioners for Foreign Missions, held its 149th annual meeting in New London, Conn. on October 15 and 16. The board met at Second Congregational Church in conjunction with the ninety-first annual meeting of the Connecticut Conference of Congregational Christian churches.

The Rev. Dr. Vere V. Loper of Berkeley, Calif. was re-elected president of the board and was principal speaker. A noted eye specialist of Chicago, Dr. Glenway W. Nethercut *(see photo)*, was elected a vice president succeeding Mrs. William E. Cox of Seattle, whose term had expired. Re-elected as vice presidents were Mrs. Allen Hackett of St. Louis, Mo. and Sargent H. Wellman of Boston. Dr. Nethercut, chief of the Department of Opthalmology at Illinois Central Hospital, has been a member of the American Board's Prudential Committee for the past six years.

A high light of the meeting was a survey of overseas missions which was given by regional secretaries speaking on the subject "The world through the eyes of the American Board." Secretaries reporting included Margaret R. Blemker, the Rev. Paul R. Gregory, the Rev. Max H. Harrison and Dr. John A. Reuling.

The Prudential Committee, governing body of the American Board, met immediately following the general meeting and voted the largest annual budget in the board's history. Due to rising costs and increasing demands on overseas services, the new budget of $2,275,665 tops the 1958 figures by $150,000. More than half of the sum will be spent on hospitals, dispensaries, schools, social centers and churches overseas. The committee authorized the personnel department to recruit fifty-nine new missionaries which will bring to 422 the number of missionaries serving in foreign fields.

The executive committee of the Board of International Missions of the Evangeli-



cal and Reformed Church held a session just prior to the American Board meeting.
Boardman Getsinger

WEST COAST FILM LIBRARY OPENED

A NEW distribution point for audio-visual materials for the United Church of Christ has been opened in San Francisco, it has been announced by the Rev. Porter Bower, director of the Bureau of Audio-Visuals. There are now five film libraries to which orders for audio-visuals can be directed. The other four are in Boston, Philadelphia, Chicago and St. Louis. (The accompanying photograph shows Technician Frank Greenwood at the controls of the Inspectofilm in the St. Louis office.)

A booklet has been published listing many audio-visuals recommended for use in acquainting people in the United Church of Christ with the program of the church, along with other promotional materials. The *Directory* has been distributed to ministers and copies may be obtained gratis from either office of the Department of United Promotion, 1720 Chouteau Avenue, St. Louis 3, or 1505 Race Street, Philadelphia 2, or from an office of the Missions Council, 287 Fourth Avenue, New York 10; 14 Beacon Street, Boston 8; 19 S. La Salle Street, Chicago 3; or 870 Market Street, Room 680 Flood Building, San Francisco 2.

The *Directory* lists all the offices of the United Church of Christ and of its two uniting communions, plus a catalog of printed and audio-visual materials available in all the areas of church interest and activity. The materials listed will be available from any of the five offices named. Many of them are free.

A much wider selection of audio-visuals is listed in the *Catalog* published by the bureau. It includes religious films available from the major film-producing agencies.

In one respect, the *Directory* is outdated since October 1. It lists *Advance* of the Congregational Christian churches and *The Messenger* of the Evangelical and Reformed Church, which, in the meantime, have given way to the *United Church Herald*.

Since a listing of promotional materials is soon out of date, a revised edition of the *Directory* will be issued for 1959. It is scheduled for publication on March 1, according to Mr. Bower.

LAYMEN ASK SEARCHING QUESTIONS

THE PICTURES above show laymen at the annual retreat of the Cincinnati Churchmen's Brotherhood, September 20 and 21. They typify the atmosphere of men's work as it is developing in the United Church of Christ—informal and relaxed, yet searching and responsive to intelligent approaches to the religious problems of today.

Meeting a week before the Cincinnati men were churchmen of Butler County, Ohio. They discussed questions such as these: "Does a farmer have a right to cut production below his ability to produce?" "Does the factory man or worker have such a right?" "Is a 'slowdown' ever morally justified?" "What problems are raised by the growing number of working mothers?"

The knotty moral issues which develop when Christians seek to apply their faith to everyday decisions were well illustrated by the following incident related in the meeting of Butler County churchmen.

In Pittsburgh a group of church officers who also happened to be leaders in the real estate business were challenged by the minister of their church to use their influence as businessmen to make it possible for a distinguished Negro journalist to move into a certain suburb. After long and searching debate, they confessed that the imperatives of their faith as Christians made their duty inescapable. But, "May God have mercy upon us, we are unable to do it," the churchmen stated. They kept the Negro out.

The question was then asked of the laymen attending the Churchmen's Brotherhood: "Taking everything into account about the realtors themselves and their occupational situation, do you believe they made the hard or the easy choice? What are the reasons for your answer?"

In the same month of September, men of the United Church of Christ met at Pilgrim Firs, across Puget Sound from Seattle, Wash. Their theme was "Our Christian Faith." Some of their discussion "starters" were: Where have you gotten your ideas about God — from parents, church school, pictures, reading, sermons, experience? Can you defend your ideas? How sound are they? Do one's own ideas about God pass through the same evolution or development which we find taking place in the Bible? Where are we in our thinking — with a God who "walks in the garden" or "strikes dead his enemies," or do we believe in a God such as Christ revealed?

Has Jesus' way of life ever been tried? What were the results? Have any of his teachings been found false? Were any of his promises untrue? Why should we follow any other system of ethics or religion if this is the best we know? Was Jesus impractical — or too idealistic? Can we reduce Jesus' thought and teachings to something as simple as the Golden Rule or The Sermon on the Mount and claim to be followers of him by living by that standard?

In these and other discussions taking place among laymen in our churches throughout the country, our men are seeking to learn how they may give meaning and depth to their faith so that it influences their every action. In this way faith becomes a source of power and inspiration for their lives.

J. Kenneth Kohler

BUILDING FUND EASES RULES

PEOPLE with smaller incomes can now use their savings to help the program of national mission expansion of the Evangelical and Reformed Church. This is a result of one of two changes made recently in the regulations governing the Loaned Church Building Fund of the Board of National Missions.

The new arrangements reduce the minimal amount accepted for investment to $100, instead of the $500 minimum previously maintained. They also stabilize the rate of interest payment at 3 per cent, thus eliminating a variable scale of choice which had prevailed previously. Other provisions remain the same.

All loans will be in units of $100 or in multiples of that amount, it has been announced.

According to the general secretary of the Board of National Missions, the Rev. Dr. Purd E. Deitz, the changes bring the fund more nearly into line with savings and loan opportunities generally available. Individual church members, as well as organizations, he pointed out, can lend money for building churches with substantial security provided by first mortgages deposited with the treasurer of the church. Interest is payable on June 1 and December 1 of each year.

Along with the guarantee of a 3 per cent return, investments in the Loaned Church Building Fund bring rewarding satisfaction in providing capital for the expansion programs of the church.

Continued on next page ▸

PROF. SHINN JOINS SEMINARY STAFF

DR. ROGER L. SHINN, a minister of the Evangelical and Reformed Church, has been appointed professor of Christian theology at Union Theological Seminary, New York City. He will take office on July 1, 1959. Union Seminary, founded in 1836, has a current enrollment of 661 students working for a variety of degrees in the graduate fields, including theology, sacred music and religious education. It is a non-denominational seminary but a member of our CC Council of Theological Schools.

A graduate of Heidelberg College, Tiffin, Ohio, Dr. Shinn received his B.D. from Union Theological Seminary in 1941 and his Ph.D. from Columbia University in 1951. Entering the United States Army as a private in 1941, he went to Europe as an armored infantry company commander, was decorated for gallantry at the Battle of the Bulge, spent five months in a German prison camp and on his release from the army in 1945 held the rank of major.

Following his army service he was awarded the Union Seminary Traveling Fellowship for a year of further study. He entered upon his teaching career in 1947 as instructor in philosophy and theology on the seminary's faculty. In 1949 he was appointed chairman of the department of philosophy at Heidelberg College, going from there in 1954 to the faculty of the Divinity School at Vanderbilt University, where he was professor of theology until 1957, when he became professor of Christian ethics.

Active in denominational affairs, Dr. Shinn has been secretary of the Board of Christian Education and Publication of the Evangelical and Reformed Church and a member of the Board for Home Missions of the United Church of Christ. For five summers he has been a lecturer in theology at the Eastern School for Ministers of the Congregational Christian churches and was Earl Lecturer at the Pacific School of Religion, Berkeley, California, in 1957.

An author and contributor to religious periodicals, Dr. Shinn has written *Beyond This Darkness* (1946), *Christianity and the Problem of History* (1953), *The Sermon on the Mount* (1954), and *Life, Death, and Destiny* (1957). He has also contributed chapters or essays to the following books: *Liberal Learning and Religion, Christian Faith and Social Action, A Handbook of Christian Theology, Great Phrases of the Christian Language,* and *Christian Unity in North America.*

Dr. Shinn is married and has two children.

CALL MISSIONARY TO COUNCIL POST

DR. EMIL W. MENZEL, former Evangelical and Reformed missionary to India, has been appointed executive secretary of the Southern Asia and Near East Committee of the Division of Foreign Missions of the National Council of Churches. He began his new duties on October 14. His office is at 156 Fifth Avenue in New York City.

Because of Mrs. Menzel's ill health, the Menzels returned to the States in June of this year after spending a quarter of a century in India as Evangelical and Reformed missionaries to the Middle Provinces. They had looked forward to spending the remainder of their active ministry in a small rural parish.

However, when the Southern Asia and Near East Committee learned of Dr. Menzel's return, it immediately challenged him to accept its executive secretaryship for which by training and experience he is eminently fitted.

As secretary of the Joint Office for Southern Asia and the Near East, Dr. Menzel will serve as an important link between the forty mission boards and agencies of the United States and the missionary forces in the countries of the Near East and

Southern Asia, namely, India, Ceylon and Pakistan. He will give missions and churches counsel and guidance in cooperative undertakings. His office is directly related to the National Christian Councils in India, West and East Pakistan and Ceylon.

Dr. Menzel was educated at George Washington University and Elmhurst College, Eden Theological Seminary (B.D.), and Washington University (M.A.). He also studied at Union Theological Seminary in New York City and Columbia University. Before going to India in 1925, he served as pastor of St. Andrew's Church in Buffalo, N. Y. for five years.

In India Dr. Menzel had general supervision of all the educational work in the mission. His special interest was conducting experiments and research projects in psychology and education.

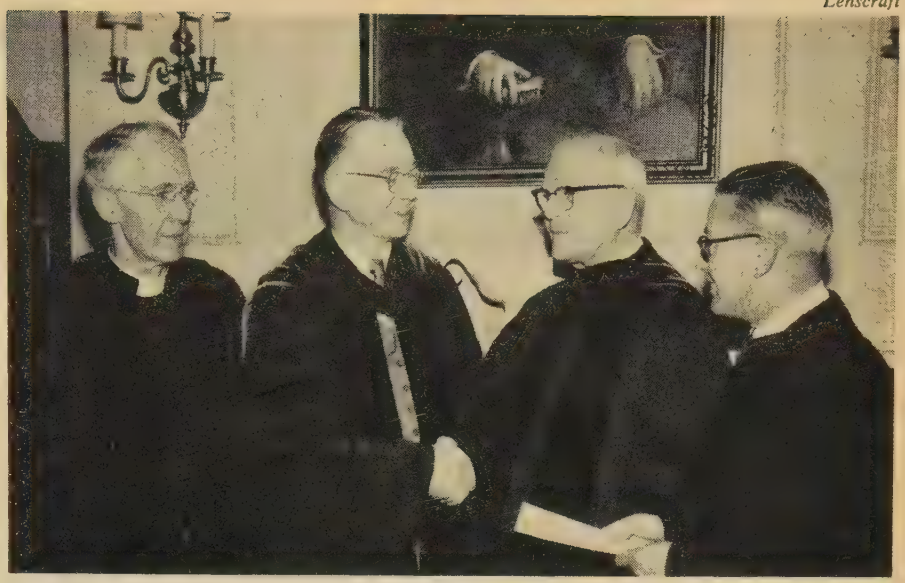
To this end, he wrote several textbooks in Hindi and lectured on educational psychology and educational measurements in training colleges and elsewhere. His book on new-type tests is the standard text on educational measurements used in India's teacher training schools.

He has also written numerous other books and magazine articles, among them *I Will Build My Church, Pachkaur, Jungle Leisure* and *More Jungle Leisure.*

Dr. Menzel has served on a number of committees of the National Christian Council of India. He has been secretary of the executive committee of the American Evangelical Mission most of his years in India with responsibility for mission-church integration, transfer of property and mission policies. He is a member of the all-India Educational Association and the India Science Congress.

MASS. CONFERENCE INSTALLS DR. PENNER

Lenscraft



THE MASSACHUSETTS Conference, which rightfully claims the largest concentration of Congregational Christians in the United States, installed its fourth minister and president on October 14. He is Dr. Albert J. Penner, former minister of the Broadway Congregational Church in New York City and chairman of the Congregational Christian Service Committee.

Scene of the colorful ceremony was the historic First Church in Cambridge. As a significant symbol of the fellowship which exists among our 585 churches in the Commonwealth of Massachusetts, their representatives marched in an impressive procession into the sanctuary for the service of installation.

Participating in the service were the Rev. Dr. John H. Leamon, minister of First Church and chairman of the committee which nominated Dr. Penner for the presidency; Mrs. Axel H. Anderson of Walpole, conference moderator; Dr. Myron W. Fowell, conference secretary, and Dr. Kenneth Brookes of Westboro, chairman of the board of trustees. Dr. Albert Buckner Coe, who was president and minister of the conference for nine years before his retirement in May, gave the prayer of installation.

The newly installed president, in his inaugural address, called upon the churches "to serve the present age." To meet the deep needs of the world today the churches must grasp the gospel afresh at a deeper level and then proclaim and demonstrate it in terms relevant to our culture, Dr. Penner stated. To do so will mean challenging contemporary society at the point of its standards.

Pictured above are the Rev. John H. Leamon, Dr. Albert J. Penner, Dr. Albert Buckner Coe and the Rev. Kenneth Brookes. *Paul B. Myers*

WISCONSIN U. INVESTS ELVEHJEM

DR. CONRAD A. ELVEHJEM, an active Congregational Christian layman, was formally invested as the thirteenth president of the University of Wisconsin last month at inaugural ceremonies attended by noted educators from colleges and universities throughout the nation. He becomes the sixth Congregational Christian to serve as president of this outstanding Midwestern university during its 110-year history.

Wide World

Participants in the ceremony included Gov. Vernon Thomson and Dr. Grayson Kirk, president of Columbia University, New York City, former Wisconsin faculty member.

Dr. Elvehjem, 56 years old, is a native of Wisconsin. He was educated at the University of Wisconsin and received his doctorate in biochemistry in 1927. Though he had invitations from a number of other academic institutions, he decided to teach at the university and eventually became head of its department of biochemistry. Since 1946 he has divided his time between teaching, research and his job as dean of the Graduate School. Dr. Elvehjem gained international prominence late in the Nineteen Thirties when his success in isolating nicotinic acid led to the cure for pellagra. His research on the vitamin-B complex in foods won him the Mead Johnson award.

Dr. and Mrs. Elvehjem have been members of Madison's First Congregational Church since 1927 (*See* Advance, *April 25, 1958*). He served as a deacon and his wife is active in the Women's Fellowship.

CHURCH STARTED IN BETHLEHEM

GROUND was broken recently for the new, $800,000 building to be erected by Christ Church, Bethlehem, Pa. in East Pennsylvania Synod. Shown at the ceremony are Robert Stoudt, contractor; Merritt Brown, chairman of the building committee; and the Rev. Dr. A. Augustus Welsh, pastor. Completion of the building is expected sometime in 1959. There will be a sanctuary seating 690 persons, a parish hall, a chapel, a cloister, a sunken garden, a kitchen, class and office rooms.

NEWS of the WORLD

DISCIPLES INVITED TO JOIN UNITED CHURCH

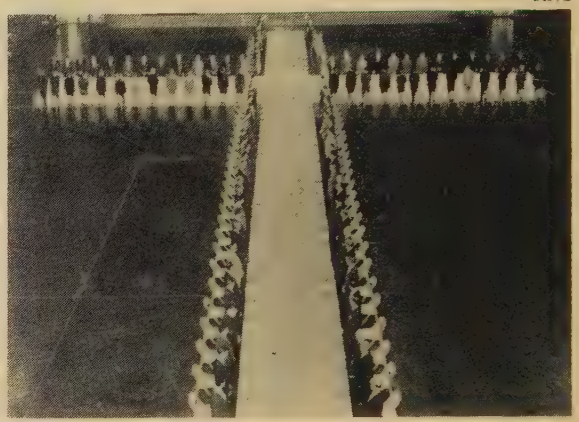
THE INTERNATIONAL CONVENTION of Christian Churches (Disciples of Christ) has been invited to consider merging with the United Church of Christ.

In an address at the convention's annual meeting in St. Louis last month, Dr. Fred Hoskins, co-president of the United Church, expressed the hope that "in the end it may seem right to all concerned for this great brotherhood [Christian churches] to take with us this one step toward the fuller unity of the visible church."

Dr. Hoskins noted that Christian churches are strongest in areas where there are fewest congregations of the two denominations joining in the United Church and that the Disciples have traditionally emphasized church unity. The union he helps to head, said Dr. Hoskins, "grew out of the simple conviction that most denominations as such have lost their reason for being."

Subsequently, more than 6,000 clergy and lay delegates reaffirmed a previous resolution requesting the denomination's Council on Christian Unity to be prepared to enter into discussions with the United Church of Christ "looking toward the possible union of the two churches." The convention also adopted an omnibus resolution on Christian unity.

RNS



Over 8,000 persons attended the closing communion service. Photo shows 128 of the 340 deacons and elders who served worshipers in the adjoining auditorium.

CHURCH WOMEN URGED TO USE INFLUENCE

THE NEED for churchwomen to take advantage of "new and unparalleled opportunities" to make their influence felt in regard to problems faced by communities and nations was pointed out to Protestant women in recent meetings. At the Seventeenth Triennial Convention of United Lutheran Church Women, meeting at Toronto, Canada, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, called for "a peaceful offensive against tyranny" as the means to oppose communism and opposed the use of military force in the Far Eastern crisis. Dr. Franklin Clark Fry, president of the United Lutheran Church, speaking on the race issue, said, "The only way we can be obedient to God is by being ready to share our churches." Photo shows Dr. Fry and Dr. Nolde with Mrs. Roy L. Winters, president of the women's group.

RNS

The Methodist Women's Division of Christian Service, through its executive committee meeting in New York, called on Methodist women throughout the country to "join together with like-minded groups to work for compliance with the Supreme Court's decision for integration in the public schools." The resolution noted "with gratitude to God the unswerving support of law and order by many Christian and Jewish leaders in Little Rock and elsewhere."

The Methodist women also asked that the United States Government formulate and publicize an "American Credo" whereby the U. S. would "enunciate the principles under which a free nation must operate."

WIDE CHURCH

PROTESTANT PAVILION AT BRUSSELS CLOSES

RNS

WHILE the last-day throng of more than 700,000 persons, in a holiday mood, pushed by the Protestant Pavilion *(see photo)* at the Brussels International Exhibition on October 19, about 150 worshipers gathered in the pavilion's small chapel for a final communion service. The service was simple. There were hymns, scripture reading and prayers, all in English, French, German and Flemish. Then the worshipers stood in a circle before the giant copper cross to receive the bread and the wine.

By the end of the fair, it was estimated that about half a million persons had visited the Protestant Pavilion, either to look at the photo exhibition that showed "not so much about what the church should be doing, but rather what Christ is doing for us," or to attend daily services in the chapel. There were daily noon and afternoon 15-minute services, organ recitals, special speakers on Friday evenings, worship services on Sundays. Roman Catholic laymen, priests and nuns were among the most numerous visitors to the pavilion. For many it was first contact with non-Roman traditions.

METHODISTS DISCUSS MODERN FAMILY LIFE

RNS

FUTURE world peace depends on today's children growing "emotionally mature" and becoming "conscious and accountable" individuals in an international brotherhood. So stated Bishop Hazen G. Werner of Columbus, Ohio in addressing the Third National Methodist Conference on Family Life in Chicago last month. In delivering the keynote address before some 3,000 clergy and lay delegates, he declared: "This dream could come true in the very next generation."

Bishop Werner urged parents to free their children through faith "to world-mindedness" so they can become a part of the world of human beings. For example, parents can settle the present struggle over race "by liberating their children to a respect for persons on the basis of a Christian ideal of the dignity and worth of the individual," he said.

Professional counseling programs on marital problems were urged for each episcopal area by delegates attending the conference. The Council of Bishops and the Committee on Family Life were asked to provide "at least one competent counselor" to serve church members in each area. The committee was commended for its efforts to develop pastoral skills through seminary training. But, said a resolution on marriage counseling, "we are aware of the great need among our people for competent professional counseling and feel the church has an obligation to provide such help because of the spiritual implications in these problems and their solutions."

The James I. Detweilers of Burbank, Calif. *(see photo)* were chosen Methodist family of the year and were guests at the conference. The family was chosen for its exemplification of Christian family life, application of Christian ethics and church activity.

Continued on next page ➧

GIVING TO CHURCH BENEVOLENCES INCREASES

MEMBERS of fifty-two Protestant and Eastern Orthodox churches in the United States not only gave more to their local churches in 1957 than they did in 1956, but a greater percentage went to benevolences such as home and foreign missions and relief abroad. Contributions increased $165,000,000 above 1956 giving with more than a third of that—$57,000,000—being given away in increased church benevolences.

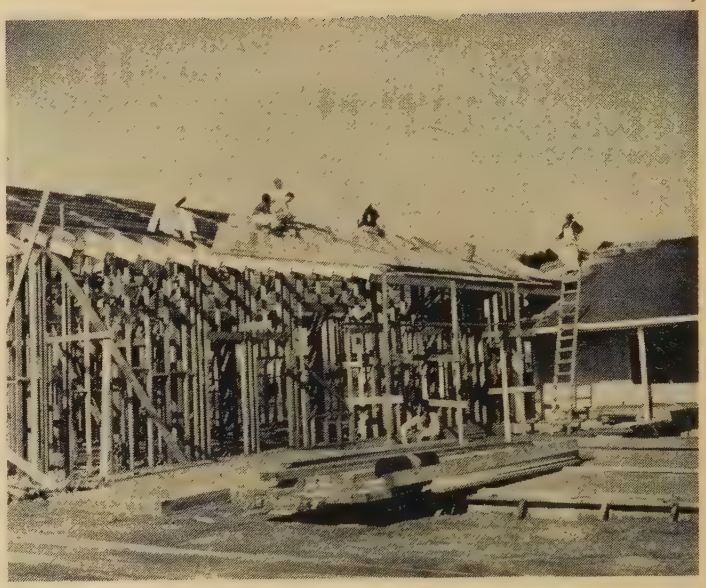
Announcement of the 1957 figures was made by the Rev. Thomas K. Thompson, Congregational Christian clergyman who is executive director of the National Council of Churches' Department of Stewardship and Benevolence.

Total contributions were at an all-time record of $2,206,593,817. Of this amount 20.1 per cent was reported for benevolences, the remaining 79.9 per cent for local church operations. Ministers' salaries, church maintenance, repairs, fuel, lighting, etc. consumed over $1,323,148,238—a gain of almost 7 per cent over the previous year.

Per-member giving for all purposes in forty-one bodies reporting comparable figures showed a new high average of $63.27, a gain of 4 per cent over 1956. This was broken down into $50.39 for congregational expenses and $12.88 for benevolences.

All fifty-two bodies reported a total of $84,102,030 for foreign missionary work. For the forty-one communions reporting comparable figures, total foreign mission contributions increased from $59,000,000 to $64,000,000. The per-member gain was about 5 per cent.

Cray



Only twenty-one denominations supplied information on church building, according to Mr. Thompson. They showed a total of $267,932,650 spent on new church construction such as that of the Cross Roads Community Church of Lakewood, Calif. *(see photo).* This figure was equal to 28 per cent of the total reported for congregational operations and is an increase over last year.

PROTESTANTS ASK $929,790 FOR SOS PROGRAM

THOUSANDS of Americans are being asked to contribute $929,790 in a special appeal launched during the Thanksgiving season to finance the 1959 Share Our Surplus program. Through this program 300 million pounds of foods from United States surplus stocks will be distributed free to hungry persons abroad.

The goal for the 1959 SOS program, now entering its fifth year, was announced by Dr. R. Norris Wilson, executive director of Church World Service, National Council of Churches, which acts in behalf of major denominations in America. The value of United States surplus commodities scheduled for distribution in 1958 through the SOS program, Dr. Wilson said, is approximated at slightly over $30 millions.

The foods used in the overseas programs of the churches are made available from United States Government surplus stocks after provision has been made to care for needy people in America. The SOS foods are given in emergency relief to disaster victims; in supplemental feeding programs for widows, orphans, and school children; in programs aiding hospital patients and aged people; and in assistance to refugees and others in distress.

Church World Service's overseas operation is closely coordinated with relief activities of the World Council of Churches and Lutheran World Relief.

Pointing out that more than 300 pounds of food are distributed for each dollar contributed to the SOS program, Dr. Wilson declared that this was possible only because distribution is cared for very largely through voluntary assistance overseas and because transportation charges in the United States, over the seas, and in countries abroad are in most cases defrayed either by our government or by that of the recipient people.

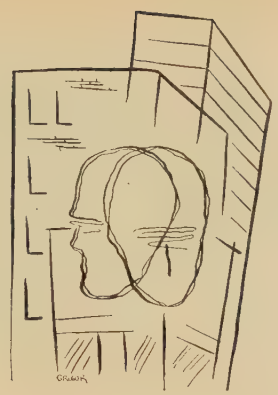
"Funds sought in the SOS appeal," Dr. Wilson said, "are almost entirely for the necessary cost of final distribution and administration."

Hundreds of thousands of churchgoers will contribute to the SOS appeal at Thanksgiving week community services, as well as through activities of the Christian Rural Overseas Program (CROP) and through observances by individual churches, United Church Women's groups, church youth organizations and the like.

E AND R WOMEN GIVE $4,233

THE FOLLOWING is a portion of a letter received recently by the E and R Women's Guild from Dr. Reginald H. Helfferich, executive secretary of the Commission on World Service, concerning a gift of $4,233.05 gathered in special offerings at the six Women's Guild summer conferences.

"In terms of United States Government surplus food —the Church World Service SOS (Share Our Surplus) program—this gift will send 800 tons overseas and place it in the hands of hungry people, in the name of Jesus Christ. Some we have already included in the emergency gift to West Pakistan, where 13,000 people have been driven from their homes by floods."



THE MISSION OF THE CHURCH IN AN URBAN SOCIETY

URBAN MAN? "The bottom of the totem pole." "The top of the heap." Urban man controls the power centers of our society."

"Urban man is on the move — out to the suburbs, to a different job in a different town — he's a mobile man."

"The urban man is the country boy moved to the city — he wants the old-time religion, like it was back in Iowa or Georgia."

"Urban man is lonely, depersonalized, unable to respond to the gospel as it is traditionally presented."

"Urban man has no community to which he can relate. The church must create a community for him."

Special Conference

Thus did 160 ministers of widely varied urban congregations characterize this mid-twentieth century phenomenon, each from the framework that he knows best.

The occasion was a special conference on "Communicating the mission of the church in an urbanized society," held at Pawling, N. Y., October 22 to 24, under the auspices of the Board of Home Missions of the Congregational Christian churches, several synods of the Evangelical and Reformed Church and the Office of Communication for the United Church of Christ.

With such an ambitious theme, it should be stated at the outset that the conference's sponsors had no expectation of coming out with either the answers to the problem posed or with a commanding set of resolutions.

Rather, Dr. Ross Snyder, professor of religious education at Chicago Theological Seminary and dean of the conference, explained the intent of the gathering as "professional conversation," "furiously thinking together."

Professional conversation Dr. Snyder defined as "communicating an experience you keep wondering and puzzling about, feeling that it has in it a real lead," or again, "a group of people matching themselves against some great human need."

The "professionals" in this case were, of course, ministers and a few concerned laymen and women. The parishes they came from ranged all the way from split-level suburbia (two cars, swimming pool, mortgage) to inner-city slum (two rooms, share the bathroom with three other families, twenty more payments on the TV set).

Dr. Robert W. Spike, general secretary for program of the CC Board of Home Missions, set the tone in his keynote address in which he asked three crucial questions: "Do we really want to communicate the gospel in the urban world? Do we know what it is? Do we trust the Holy Spirit?"

These, he suggested, must be answered by each minister for himself, and the answers are far more important than any "gimmick or tool."

By far the greatest portion of the conference time was spent in discussion groups. Delegates participated in two kinds of groups. The first division was by types of churches — downtown, radical transitional neighborhood, suburban, small communities under urban impact. The second division considered ways of communicating — through worship and preaching, public relations, church staffs, boards and meetings, small study groups, and in the program of the church. A special group considered the question of addressing Roman Catholics.

Officially, the church-type groups met three times and the communication groups met twice. But as one participant put it: "The unscheduled bull sessions are where most of the thinking happens."

To prod that thinking, both scheduled and unscheduled, Dr. Snyder suggested to the entire group some clues to the problem of communicating the gospel to urban man.

"There must be something distinctive about the way a Christian meets people and handles life," Dr. Snyder said. One distinctive mark, he feels, is "a struggling toward authenticity. I don't believe we have the right to work as Christians unless people with whom we deal see us as trying to become someone genuine, someone who has found out what his values are."

The church must also "provide its people with a sense of history-making. If the church doesn't provide it, the people will turn to a rabble rouser," he stated.

The real issue of our times, Dr. Snyder said, "is to grab hold of the adult mind." To work effectively in this area the church must involve itself in what he called "great conversations."

Cultural Barriers

Dr. David W. Barry, executive director of the New York City Mission Society, discussed the problem of communicating across racial and cultural barriers — barriers which, as he pointed out, are erected and maintained by "us middle-class and upper-middle-class white Protestants" under "the assumption that we are the normal and normative groups in this nation and that all others are to be described in terms of their distance from our norm." Therefore communication across racial lines "is difficult not because of what we say but what we are."

Being a conference primarily of ministers, the question of the role of the minister vis-a-vis urban man came in for deep consideration. In one of his meditations, the Rev. George W. Webber, conference chaplain, expressed the conviction that the minister should "seek to be less of a Mickey Mantle and more of a Casey Stengel"; less of a star and more of a leader of laymen and women, teaching them to perform the functions of the ministry. His contention that carefully trained lay members should take over most pastoral counseling tasks was widely debated in both formal and informal discussions.

The real significance of the Pawling conference can best be summed up in the hope Dr. Snyder expressed for it at the beginning: "If you can only see things more clearly, you can start to do something."

MARJORIE HYER

Miss Hyer is associate director of the Office of Communication for the United Church of Christ. Drawing by Gregor Goethals courtesy of Council for Social Action.

RELIGIONS OF THE WORLD

The vast majority of the peoples of the world belong to nine principal religions. With the exception of Christianity, the major religions of the world do not keep complete membership statistics. In the case of Christianity, however, reliable statistics show that the number of Christians has increased throughout the world in the past quarter century—from 682,400,000 to 835,564,542. U.S. religious membership has climbed to an all-time high of 104,189,678 persons—a gain of 964,724 members in a single year. This is about 61 per cent of our total population of 174,000,000 people, as listed in latest available census figures.

Estimated Membership of the Principal Religions of the World, 1957

Religions	North America	South America	Europe	Asia	Africa	Oceania	Total
Total Christianity	166,882,333	116,786,462	459,712,814	48,950,514	32,053,483	11,178,936	835,564,542
Roman Catholic	94,324,000	114,261,000	233,693,000	31,830,000	19,654,000	2,750,000	496,512,000
Eastern Orthodox	2,770,926	——	112,447,669	8,106,071	5,868,089	——	129,192,755
Protestant	69,787,407	2,525,462	113,572,145	9,014,443	6,531,394	8,428,936	209,859,787
Jewish	5,500,000	630,362	3,461,450	1,753,296	600,750	58,013	12,003,871
Islam	33,000	342,615	12,425,300	321,524,930	86,178,853	102,000	420,606,698
Zoroastrianism	——	——	——	140,000	——	——	140,000
Shintoism	——	——	——	30,000,000	——	——	30,000,000
Taoism	15,000	17,000	12,000	50,000,000	1,200	8,000	50,053,200
Confucianism	86,000	95,000	50,000	300,000,000	7,500	52,000	300,290,500
Buddhism	165,000	135,000	10,000	150,000,000	——	——	150,310,000
Hinduism	10,000	275,000	——	321,652,286	300,000	100,000	322,337,286
Primitive	50,000	1,000,000	——	45,000,000	75,000,000	100,000	121,150,000
Others or None	61,978,667	4,304,561	87,597,436	224,222,974	21,648,214	2,699,051	402,450,903
Grand Total	234,720,000	123,586,000	563,269,000	1,493,244,000	215,790,000	14,298,000	2,644,907,000

Map by courtesy of Senior Scholastic. *Copyright, 1958, by Scholastic Magazines Inc. Source of data: Encyclopaedia Britannica.*

BOOKS

HISTORY OF RELIGIONS

By E. O. James *(Harper and Brothers, $2.75)*

THE RELIGIONS OF MAN

By Huston Smith *(Harper and Brothers, $5.00)*

IN RECENT years numerous books have been published which deal with world religions. *(See opposite page for chart on world religions.)* This is a desirable thing since we live in a world which is already one in communications and technology but has not yet become one in understanding. These two books have an important contribution to make to intelligent laymen who are interested in knowing more about the values by which men live.

Of the two, Huston Smith's *The Religions of Man* is more interestingly written, while E. O. James' *History of Religions* is at the same time briefer and more comprehensive in its scope. It is also more scholarly. Dr. Smith treats only seven of the eleven living religions of the world: Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism and Christianity. E. O. James deals with all of the eleven living religions (with the exception of the relatively unimportant blending of Hinduism and Islam in Sikhism), and in addition gives a chapter to the origin of religion, another to the subject of "Religion in the ancient Middle East" and still another to "The religions of Greece and Rome." For the reader interested in a brief survey of the history of religions written by a specialist in the field, the book by Dr. James is to be recommended.

On the other hand, if one is seeking a sympathetic and persuasive interpretation of meanings, values and goals represented in the leading religions of the contemporary world, Dr. Smith's book is to be highly recommended.

Dr. Smith is right in believing that there is a real hunger on the part of many people in America for religious knowledge, especially knowledge dealing with the nature of reality as this is viewed in the great religions of the world. The fact that these chapters originated as television lectures over Station KETC, the St. Louis educational television station, and that 1,200 men and women enrolled as tuition-paying students while the viewing audience rose to 100,000, indicates that they are pitched to the interest of intelligent laymen.

Carl E. Purinton

Professor of religion,
Boston University.

REMBRANDT AND THE GOSPEL

By Willem A. Visser 't Hooft *(Westminster Press, $4.50)*

DR. WILLEM A. VISSER 'T HOOFT is one of the best known leaders in the ecumenical movement. As general secretary of the World Council of Churches, he is actively engaged in the cause of Protestant unity. He has also distinguished himself as a scholar and writer. This book is the fruit of years of research obviously done as a labor of love.

A native of Holland and a graduate of the University of Leyden, where Rembrandt was once enrolled, Dr. Visser 't Hooft bases his findings on thorough familiarity with the history of the Dutch Reformed Church and on an extensive knowledge of seventeenth century theology, philosophy and poetry. His clearly written (and excellently translated) book develops illuminating parallels between Rembrandt's art and contemporary thought. It thus becomes a major contribution to our understanding of the greatest of all Protestant painters, one of the greatest painters of all time.

In a brief sketch of Rembrandt's life, the author traces the gradual change from the overly dramatic approach of the youthful master to the deeply spiritual expression of his later years. In the paintings and graphic art of his maturity, Rembrandt no longer displayed virtuosity for its own sake. He had become "the servant of the word of God."

Rembrandt illustrated nearly every book of the Old and New Testaments, as well as several of the Apocrypha. His painting, the author states, is the first example in the history of art inspired by the biblical message in all its richness. Still, it is striking to note how much he emphasized subjects —such as the healing and teaching Christ —which previously had rarely been attempted, while bypassing entirely such themes as the Last Judgment, the Power of the Keys, and others often treated in earlier Christian art.

Rembrandt's faith went beyond narrow sectarian boundaries. He interpreted the gospels as the story of God becoming "as any other man"; God's majesty and that of his Son remain hidden to the world and are revealed only to faith. Thus Rembrandt's art is based on the paradox of the cross and is Protestant in the widest sense of the word. It is the more regrettable that the churches of the Reformation should have paid so little attention to his work and, instead, have favored the more showy, but far less biblical, art of the Italian Renaissance and baroque period without being aware of the basic contradictions between this art and the foundations of Protestant faith.

Among the thirty-two well-printed selections from Rembrandt's religious paintings, etchings and drawings are many which will be unknown to most readers.

Pastors and interested laymen alike will find this a rewarding and stimulating book. It will undoubtedly increase their admiration for an artist to whom the Bible was not merely a book to be studied, but a revelation of deepest truth and a lifelong source of inspiration.

Walter L. Nathan

E and R layman,
Department of Art,
Bradford Junior College.

CAUGHT IN THE MIDDLE

By Glora M. Wysner *(Friendship Press, $2.95 and $1.50)*

NEW VOICES, OLD WORLDS

By Paul Geren *(Friendship Press, $2.95 and $1.50)*

SMOOTHING of the troubled waters of the Middle East will depend in large part on the attitudes, intelligence and good sense of its future leaders—who are now school boys. Their counterparts in the United States will gain a better understanding through these two books of how Middle Eastern young people are "caught in the middle" between East and West, old and new, tradition and modernity. "They need the hope that Christian love and faith bring into life," as the first author states.

Using as examples some of her young Near Eastern friends, Glora Wysner indicates social and political problems, including that of Israel and the Palestine refugees. She spends many pages on the religious situation and the conflicts in the equation of religion and nationality.

Paul Geren, U. S. State Department official, teacher and churchman, introduces us to the area through biographical sketches of Christians of the Middle East. Congregational Christians here meet contemporary friends. There is Miriam Hagopyan, who visited in our churches in 1957 after she retired as a teacher in our American Board school in Üsküdar, Turkey, and Daoud Yousef, who has been our Congregational Christian Service Committee representative in Beirut, Lebanon since he came with fellow refugees from Palestine. References to the American Board also appear in the stories of William Shedd and Mary Louise Graffam. But the most famous individual to appear in the book is the president of the United Nations General Assembly, Charles Malik.

Margaret R. Blemker

American Board for Foreign Missions.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores. 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

THE WAR AGAINST GOD

(Continued from page 5)

the reach of the individual in our time. It is not a part-time job, however. It calls for total awareness, total commitment.

What about the challenge to Christianity in rescuing man from the cave? For centuries Christianity has extoled the idea of peace on earth, but its beliefs have not become a mandate for dedicated action to that end.

Never before have there been so many churches and so many Christians; but never before has the institution of man been in greater jeopardy. Christianity has not truly involved itself in the human situation. It has become strangely adjacent to the crisis of man, seemingly content with trying to create a moral and spiritual atmosphere instead of becoming a towering and indeed dominant force in the shaping of a world congenial to man.

To paraphrase Pascal, it has been wandering around the circumference instead of embracing the center. It has become one of the values we fight for instead of a force in itself. It is not regarded as the working source of wisdom and strength, but as a factor, a respected possession, a shelter for conscience. It has yet to become supremely pertinent and supremely effective in safeguarding the commonwealth of man at a time of peril so profound as to be incomprehensible to the rational intelligence alone.

Much has been said about the significance of the revolution in communications, transportation and invention in the modern world. The gap between scientific knowledge and political institutions has been clearly seen and clearly felt. But scientific "progress" has created an even greater challenge to spiritual man than it has to political man. If science has suddenly brought all peoples within a single small enclosure, with the option to make it into a single battlefield or a single neighborhood, then it has also brought about a vast test for the world's great religions. Can religion act in behalf of the human species itself at a time when the species is unrepresented and in danger? How important is man? These are the questions that starkly confront every church and all churchmen.

The men of God share in the responsibility for the developing failure of the church but their share is not the dominant one. No group senses its own inadequacy more keenly than the clergy. In an age of saturating frustration, theirs is perhaps the uneasiest lot of all, for they are trying to give life not merely to religious doctrine but to the moral imagination. They are trying to impart substance, reality and relevance to the ideas of Christ in the modern world; but their words are absorbed as tentative sound without changing the color or the shape of the minds' walls of those who listen.

The ministers realize this and struggle all the harder to create human adequacy for human crisis. But to do that it is necessary first to decompartmentalize man—to enable him to move easily and naturally from theology to action—action that is morally effective and effectively moral. And this is not a simple thing to do, even for the man of God.

The possibilities for action are not cramped or confined unless we are to say belief must be protected from such vitality as may exist within it, that inspiration must be shorn of purpose, and that action is justified only if it is devoid of conviction. Certainly there is scope for religious and ethical action in the world today. We are thinking not of an invasion of the political arena or of mass movements as such or of any of the churnings usually associated with political activity. We are thinking of the gestation of vital purpose, the creation of moral imperatives that can produce vital change, the conditions for supporting vital leadership. On the level of direct action, and in a more limited sense, there is a real need and opportunity for a world parliament of religions that will address itself to the human situation of today.

Let the great religions cease explaining their differences to each other and begin to chart the elements of basic unity that could serve as the building blocks for common action. Let all talk of separate "destinies" be recognized for the disservice to spiritual man that it is.

What is at stake today is not primarily Christian civilization or Islamic civilization or Jewish civilization or Hindu civilization or any other. Human destiny is at stake. Human destiny is the issue. It is not man's particularized beliefs but his own uniqueness that counts. For what threatens him are the basic conditions that make life meaningful and purposeful. To the extent that any religion speaks only in behalf of its own interests; to the extent that it places itself above or apart from the whole, it jeopardizes its own interests and injures the whole. In order to get inside man, the church must get outside itself.

If we argue that the possibility of convening the great religions in behalf of man is far more complex and difficult than the making of peace itself, or that even if such a parliament could be convened it is unlikely that any action could proceed out of it, then we are arguing against the validity of religion itself in the modern world. The church is the custodian of the spirit of man; that spirit is imperiled. Therefore, responsible action is possible because it is necessary.

THANKSGIVING

(Continued from page 13)

nity life described by Mrs. Stowe does not exist for us today in the city or suburb. We do not roll in the pumpkins from the hill; we push a cart through the supermarket. We can obtain fresh vegetables the year around, not just during summer and autumn. For our fuel, we do not cut down trees, saw logs, split them, cord them, carry them in to woodboxes, burn the wood and carry out the ashes. All we need to do is to turn the dial on a thermostat.

As a people we cannot go back to a more primitive way of living, even if we wished to do so, but we can keep before us certain basic concepts. Without the harvest season we would not long survive. Our abundance still depends upon the land.

We probably should be more thankful for the endless variety of good food we have today and the minimum of labor it requires from us to bring it to our tables. Nor do we need to split wood and remove ashes to appreciate that gas and oil are natural resources as much as trees.

We can still appreciate the seasons even though we are not as closely dependent on them as were our forefathers. One of the warnings that comes to modern society is that it still cannot ignore or violate nature and her laws without risking a process of disintegration. A strong and upright people never succumb to artificial living but rather order their course in keeping with the laws and principles of nature. Thanksgiving teaches this lesson which we disregard at our peril.

A fourth reason for preserving Thanksgiving is that it reminds us of that expression of divine Providence which is sometimes called "the harvest of life."

Any individual, if he has made the right preparation for them, can enjoy "the harvest years" much as he enjoys the autumn season. It is a time of in-gathering: the reaping of spiritual wisdom; the storing of precious memories; the selection of the best seed for another planting in the spring.

It is usually in this time of a person's life that God shows the fullest evidence of his handiwork and omnipotence. Perhaps that is why the Psalms grow more meaningful with the years: "The earth is the Lord's and the fullness thereof"; "Lord, thou hast been our dwelling place in all generations"; "The Lord is my shepherd."

The final harvest belongs to God. He who gave the soul and planted it in human form will receive it again. "The Lord gives; the Lord receives. Blessed be the name of the Lord."

How meaningful Thanksgiving can be! It is much too important to be pushed off the calendar by high-pressure campaigns to sell Christmas goods ahead of season. Let us try to keep both "thanks" and "giving" in this holy season!

LETTERS

Martinsburg, Pa.

TO THE CO-EDITORS:

The pastor and consistory of St. John's Evangelical and Reformed Church of Martinsburg, Pa., offer congratulations on the all-around excellence of Volume I, Number 1, of the *United Church Herald.*

We're proud of it. We like the clean, open format, the wide scope of the articles. The generous use of pictures and art work, the various departments and news sections arrest attention and invite reading.

Forrest Park
Secretary, St. John's Church.

★

Cleveland, Ohio

TO THE CO-EDITORS:

Congratulations on the first issue of the *United Church Herald* with its excellent contents and promise of things ahead.

I am glad that the church and ministerial record is consolidated so that the unity of our fellowship is fittingly expressed. Would it be possible to make the listing of calls and changed addresses uniform by adding to the Congregational Christian changes the full address, and to the Evangelical and Reformed listings the name of the congregation to which a minister is called?

Huber F. Klemme
Associate director (E and R),
Council for Christian Social Action,
United Church of Christ.

(This co-editor was also of the opinion that it would be "fitting" that the United Church of Christ's "ministerial record" be consolidated in United Church Herald. *But upon request of Dr. Sheldon E. Mackey, secretary of the E and R Church, CC and E and R names are being listed separately beginning with this issue. AVM)*

★

New York, N. Y.

TO THE CO-EDITORS:

I have just seen the first issue of the new journal and so I write at once to convey my heartiest congratulations.

I like immensely its format, its content, its use of pictures, its generous allotment of white space which is always effective in a publication. Certainly its world coverage, as well as its denominational emphasis, is of the highest order. I shall await with interest every succeeding issue of this new publication.

So my hearty congratulations and my best wishes for success in this new journalistic venture.

William B. Lipphard
Executive secretary,
The Associated Church Press.

★

Buffalo, N. Y.

TO THE CO-EDITORS:

Congratulations! The *United Church Herald* truly heralds the oneness we seek.

LeRoy M. Kutz Jr.
Pastor, Jerusalem Evangelical
and Reformed Church.

★

Syracuse, N. Y.

TO THE CO-EDITORS:

Congratulations on the first issue of the *United Church Herald* and best wishes for a successful continuance!

Lenore Pennington
Director, Migrant Ministry,
New York State Council of Churches.

★

Nescopeck, Pa.

TO THE CO-EDITORS:

The first issue of the *United Church Herald* has arrived and I should like to express my appreciation for the excellent meditation by Dr. David Dunn concerning the mind of Christ. It is extremely well written, and it was exceptionally helpful to me personally.

James H. Gold
Pastor,
Nescopeck-Mountain Grove Charge.

★

La Grange, Ill.

TO THE CO-EDITORS:

My congratulations to you on the *United Church Herald.* You are off to a very good start.

Franklin P. Cole
Minister,
First Congregational Church.

★

Madison, Wis.

TO THE CO-EDITORS:

Congratulations on the first issue of *United Church Herald.* High praise to you and to your staff for a magnificent issue.

Jess H. Norenberg
Superintendent,
Wisconsin Congregational Conference.

★

Atlanta, Ga.

TO THE CO-EDITORS:

The *United Church Herald* is simply great and we are all appreciative of the fine work you are doing.

James H. Lightbourne Jr.
Superintendent,
Southeast Convention,
Congregational Christian churches.

Hartford, Conn.

TO THE CO-EDITORS:

The first issue of the *United Church Herald* is magnificent. Your editorial is sound and I may even say inspiring. My hat is off to your statesmanship and your sound judgment.

Russell Henry Stafford
President emeritus,
Hartford Seminary Foundation.

★

Los Angeles, Calif.

TO THE CO-EDITORS:

My subscription to the once *Advance* expires November 1, 1958. Please do not send this *United Church Herald* to me.

Mildred A. (Mrs. George) Goyer

★

Brooklyn, N. Y.

TO THE CO-EDITORS:

Please remove my name from your subscription list. I am a Congregationalist and not at all interested in the new denomination known as the United Church of Christ.

Edwin A. Holbrook
Member, Flatbush Tompkins Church.

★

Exeter, N. H.

TO THE CO-EDITORS:

For many years I was a subscriber to the *Congregationalist.* I continued when *Advance* took over but when I received the first copy of the mongrel affair called *United Church Herald* I threw it into the rubbish heap.

Please remove my name from the list.

Norman S. McKendrick
Church historian,
Congregational Church in Exeter.

★

Hanover, N. H.

TO THE CO-EDITORS:

. . . I liked everything about the first issue of *United Church Herald* except the cover.

Leonard G. Clough
Minister,
Church of Christ at Dartmouth College.

★

Fargo, N. D.

TO THE CO-EDITORS:

Congratulations on *United Church Herald.* I am delighted not only with its appearance but with the general format and the superb quality of its contents. I am sure you will make it a magazine that will excel all past publications in our religious journalism.

Cecil Leek
State conference associate minister,
Congregational Christian Conference
of North Dakota.

Continued on next page ▸

Avon Park, Fla.

TO THE CO-EDITORS:

The new *United Church Herald* looks wonderful! Keep up the good work.

Robbins Ralph
Superintendent,
Florida Congregational Christian Conference.

★

Westfield, N. J.

TO THE CO-EDITORS:

Congratulations! I am immensely pleased with the contents and format of the *United Church Herald.* Your editorial was most perceptive and worthy of the significant occasion it heralded.

Joseph L. McCorison Jr.
Minister,
First Congregational Church.

★

New York, N. Y.

TO THE CO-EDITORS:

The first issue of *United Church Herald* came to my home yesterday and you certainly are to be congratulated for the fine job.

Arthur W. Wilson
Publishers' representative,
Wilson and Stark.

★

De Kalb, Ill.

TO THE CO-EDITORS:

Congratulations on the *United Church Herald.* Both the format and the editorial make-up are fine.

Stiles Lessly
Minister,
First Congregational Church.

★

Fargo, N. D.

TO THE CO-EDITORS:

I certainly want to compliment you and your fellow workers on the first edition of the *United Church Herald.* It has articles worth the attention both of ministers and laity.

Edward S. Treat
State conference minister,
Congregational Christian Conference of North Dakota.

★

Chicago, Ill.

TO THE CO-EDITORS:

Permit me to offer congratulations to you on your editorial in this first issue of the *United Church Herald.* I felt like saying "Three cheers!" when I finished reading it. Furthermore, the format, the objectives and the vision which your staff has regarding the future use of this magazine deserve our highest commendation.

Galen E. Russell
Minister,
Mont Clare Congregational Church.

OBITUARIES

LULU G. BOOKWALTER, an American Board missionary for forty-two years, died in Washington, D.C. on September 4. Daughter of the Rev. Lewis Bookwalter, educator and minister of the United Brethren Church, Miss Bookwalter was educated at Smith College, Otterbein College in Westerville, Ohio, where her father was one-time president, and at the University of Kansas. In 1911 she was sent by the American Board to the Uduvil Girl's English School in Channakam, Ceylon where she remained as teacher and later as principal until her retirement in 1953. She was influential over the years in enlarging and modernizing the school and in raising money for new buildings. Miss Bookwalter leaves a sister, Mrs. Arthur W. Hummel.

MRS. BERTHA HOEHL BREUHAUS of Lowell, Ohio, wife of the Rev. Otto W. Breuhaus, died September 20 at the age of 79. Mr. Breuhaus, who retired in 1947, spent his entire pastorate at the Lowell Charge. Besides her husband, Mrs. Breuhaus is survived by a son and a daughter.

THE REV. WILLIAM M. CRANE, retired CC minister, died in Richmond, Mass. on Oct. 6. His age was 78. Born in New York City, Dr. Crane received his A.B. degree from Harvard College and an S.T.B. degree from Harvard Divinity School. After further study in Germany and Palestine he received a Ph.D. degree in Semitic languages from Harvard.

In 1907 he was ordained and installed in the Richmond Congregational Church where he served until 1922. After that he served as minister-at-large for Berkshire County under the auspices of the Massachusetts Home Missionary Society. An accomplished organist, Dr. Crane was also the composer of a number of hymns, several of which have been published in hymnals. Dr. Crane is survived by his widow, three daughters and three sons.

MRS. EDNA DAVIS, wife of the Rev. Dr. Martin P. Davis of Cincinnati, Ohio, died in Bellevue, Ky. on September 25 at the age of 68. Dr. Davis served as an Evangelical and Reformed missionary in various stations in India until his retirement. Mrs. Davis is survived by her husband, two sons and two daughters.

MRS. FLORENCE ROSCOE FISHER, a member of the Sutton, Mass. Congregational Church and widow of the Rev. Oren D. Fisher (CC), died on September 28. She was 86 years of age.

Mrs. Fisher was born in Leeds, England, the daughter of the Rev. and Mrs. Thomas Roscoe. She came to this country at the age of 12 and later served for a number of years as office manager of the Massachusetts Bible Society. After her marriage Mrs. Fisher lived principally in Connecticut where her husband served churches in Bridgeport, South Windsor and North Stonington. She leaves a sister, a son, two stepsons and several grandchildren.

THE REV. BENJAMIN FREDERICK FREESE, retired Evangelical and Reformed minister of Round Lake, Ill., died September 30 at the age of 65. Mr. Freese was educated at Elmhurst College and Eden Theological Seminary and was ordained in 1914. He served congregations in Missouri and Illinois. He leaves a widow and a son.

THE REV. E. R. KRUEGER, retired Evangelical and Reformed minister of Sheboygan, Wis., died April 2 at the age of 82. Educated at Elmhurst College and Eden Theological Seminary, he was ordained in 1902 and spent his entire ministry of forty-seven years as pastor of St. John's E and R Church, Sheboygan. His widow, two sons and three daughters survive.

THE REV. HENRY G. SETTLAGE, retired, of Waukesha, Wis., died September 23, at the age of 79. A graduate of Mission House College and Seminary, he was ordained in 1903 and served E and R churches in Massachusetts and Wisconsin. Surviving are his widow, a daughter and three sons.

DR. EDWARD EMANUEL ZECHIEL of Culver, Ind., died September 19 at the age of 76, in retirement. Educated at Heidelberg College and Central Theological Seminary and ordained in 1911, Dr. Zechiel served E and R churches in Ohio and was superintendent of the Home for the Aged at Upper Sandusky, Ohio. Heidelberg College gave him the honorary degree of doctor of divinity in 1935. He is survived by his widow, Ethel; a daughter, Mrs. Roberta Sulzberger of New York City; and a sister, Mrs. Louis Romig of Culver.

MRS. HARRIET HYDE ZUMBRO, a former missionary who served in India from 1908 to 1923 under the American Board for Foreign Missions, died September 3 at Norwich, Conn. Her age was 86.

The widow of the Rev. William M. Zumbro, with whom she served at Madura, India, Mrs. Zumbro was educated at Norwich Free Academy and was married to Mr. Zumbro in 1907. They sailed to India where he resumed his duties as president of the American College. When Mr. Zumbro died in 1922 Mrs. Zumbro returned to the United States. She was a member of the United Congregational Church in Norwich. Surviving her are two daughters.

THE BIBLE AND PERSONAL DECISIONS

(Continued from page 7)

ly if justice does not characterize their work. He charges them with saying:

"When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great and deal deceitfully with false balances?" *(Amos* 8:5)

And further the Bible assumes that there is joy and satisfaction for man in his work. The Wisdom writers are concerned to emphasize that one's work can be committed to God and thus he will gain satisfaction from it. *(Prov.* 16:3) The writer of *Ecclesiastes* bids his reader: "Whatever your hand finds to do, do it with your might." *(Eccles.* 9:9)

One Approved

Perhaps all is summed up in the admonition of the author of the Pastoral Letters to his younger colleague: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed." *(II Timothy* 2:15)

These suggestions of attitudes toward work in the Bible are wholesome for us today. In all the complications of our modern life, these are goals for us to seek in our work. They lift the humblest work above drudgery. To honor work and realize its dignity; to integrate it with all our life in honesty so that it can be lifted to God in worship, and to find joy in the wholehearted pursuit—these are unchanging ends to seek in the area of work.

All these attitudes rest upon a basic religious conception, a view so fundamental that it colors all the Hebrew thought. God himself works in his world. He created all —the world and all that therein is. He works with men in all the enterprises of their lives. Not only the creation story, but the great hymns of creation such as Psalm 104 affirm this truth: He stretched out the heavens like a tent, He made clouds his chariot and made winds his messengers, fire and flame his ministers. He caused grass to grow.

All this makes the singer break out in lyric joy:

O Lord, how manifold are thy works!
In wisdom hast thou made them all.

But God did not create his wondrous works and then leave them, as the deist would say. In the biblical view God works steadily in his world calling man into partnership with him in all that needs doing. Elijah, nursing his neurotic feelings under the juniper tree and thinking that he alone is left and everything will go to pieces without him, hears the voice of God, not in comfort but rousing him: "What are you doing, Elijah?" This call to action under God's need for a man's work remains today as the best therapy there is for the neurotic personalities of our time.

One of the most sustained passages in the Old Testament that makes explicit both the creative activity of God and his need of man as a partner in his work is the passage in *Isaiah* 45 on God's use of Cyrus. There is no mistaking the basic proposition that God is in command. He creates, and he keeps control:

I made the earth,
and created man upon it;
it was my hands that stretched out the heavens,
and I commanded all their host.

But still he needs Cyrus to fulfill his purpose:

Thus says the Lord to his anointed, to Cyrus
whose right hand I have grasped
to subdue nations before him . . .
to open doors before him . . .
I have aroused him and
I will make straight all his ways;
he shall build my city
and set my exiles free.

This is the highest conceivable conception of the work of man: that God with all his creative power, with his sure-set purposes, still needs that partnership of man in work that is consecrated to the purposes of his God.

Greater Works

Jesus is said in John's gospel to have summoned the disciples to greater works than he himself has done. And Paul makes definitive assertion in his first letter to the church at Corinth: "We are fellow workmen for God." *(I Cor.* 3:9)

This is as bold a statement about the workmen of the world as could be made. It is completely true to the Hebrew-Christian philosophy of work. For many a man and woman today it is a hard philosophy to maintain, but it is the eternal summons to us all—to dedicate our daily work to God's purposes and to maintain in it the attitudes, the practices and the ends that make it worthy of the high calling to which we are called.

Finally I want to call attention to one great biblical story which may give us a more connected and more personal record of vocation under God. I mean the story of the leadership of Moses. Moses, child of privilege, had the sensitivity to feel the oppression of his people in Egypt as something that was his concern. But he started out the wrong way to do something about it. Listen to the vivid little story: "One day when Moses had grown up, he went out to his people and looked upon their burdens; and he saw an Egyptian beating a Hebrew, one of his people. He looked this way and that, and seeing no one he killed the Egyptian and hid him in the sand. When he went out the next day, behold, two Hebrews were struggling together; and he said to the man that did the wrong: 'Why do you strike your fellow?' He answered, 'Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?' Then Moses was afraid and thought 'surely the thing is known.' When Pharaoh heard of it, he sought to kill Moses. But Moses fled."

All wrong it was to take violence into his own hands. No wonder he was afraid and ran. But out there in Midian, tending the flocks of his father-in-law, the great call came.

Grand Scheme

There was a way to work at the task of freeing his people that was God's way—a grand scheme of redemption, and he was to be God's instrument in it. Great as the vision of it was, he could not accept it at first. "Go down, Moses, tell ole Pharaoh to let my people go." To the voice of God saying, "Come, I will send you," his answer was the all too human one of reluctance to swing into so daring and so dangerous a calling. "Who am I that I should go to Pharaoh?" In response to this eternal misgiving of man, finite, self-distrustful, allergic to responsibility, came the great reassurance, "But I will be with you." And Moses knew this was his mission and under God it must be carried through.

Then is unfolded before us one of the greatest dramas of a man's struggle to fulfill his divine calling that the literature of the race has produced—a great epic of leadership, with forces pitted against each other, the ideal of freedom and the divine destiny of the race against the powerful hold of empire on its slave labor, the upward pull of the leader's vision against the downward pull of the people who revert to idolatry and crave the easy life they remember, the desert and the wilderness against the ripe culture of the Nile valley. Then comes its moving climax when Moses so identified now with his people and his mission to them that he can forget himself completely, says to them: "You have sinned a great sin. And now I will go up to the Lord; perhaps I can make atonement for your sin." So Moses returned to the Lord and said, "Alas, this people have sinned a great sin. They have made for themselves gods of gold. But now, if thou wilt, forgive their sin—and if not, blot me, I pray thee out of thy book which thou hast written."

Here is work lifted to its highest level. Mission accomplished, one can say so far as the dedication of the leader is concerned.

And in some sense we all find ourselves in this story. The human struggle to accept what is given us to do, the discipline of service and adjustment to recalcitrant human beings, the necessary subordination of lower aims to higher ones, the mistakes and

Continued on next page

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(Continued from page 33)

their overruling by the providence of God, and the ultimate in self-forgetfulness that allows God to work his redemptive purpose through us. Through this story we see perhaps more clearly than we could through analysis, however skilled, how the Bible takes hold on us in idealism and vision as we think of our work as part of our Christian life.

But we should not end here, for there is another story more moving and more compelling and that is the one we should turn to in the end. The Fourth Gospel gives these words to Jesus speaking of his vocation: "My food is to do the will of him who sent me, and to accomplish his work" (*John* 4:34). This is at once the most inclusive, the most compact and the most profound statement of life-purpose and vocation that could be given. The very figure of food unites the purpose with life itself. It suggests the utter necessity of daily renewal, the integral relationship of work with life processes and the hunger of the soul without it. Today, because we know the eventuation of this purpose in cruel death, a death of torture on a cross, it grips us with its eternal meanings, its union of work and vocation with the redemptive purposes of God. This cross which is a symbol, not only of the redemptive purpose of God, but also of God-given vocation is our eternal summons to relate our work to the purposes of God.

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18. St. John's, Lamar, Indiana, Achilles B. Meyer, minister (South Indiana Synod)

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*Beginning the count with issue number one of the UNITED CHURCH HERALD, October 9, 1958. Previously this year there had been 89 new 100 per cent subscriptions to *The Messenger*. The total number is now 505. For information write to 289 Fourth Avenue, New York 10, N. Y. (CC) or 1720 Chouteau Avenue, St. Louis 3, Mo. (E and R).

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Church and Ministerial RECORD

E and R Address Changes

BROETZMANN, ELMER J. E., Holyrood, Kan., to R.R. 1, Griswold, Iowa, pastor of the Griswold-Massena Charge.

BYER JR., PAUL H., Baltimore, Md., to 801 Wayne Ave., Reading, Pa., pastor of St. Paul's Memorial.

HARDT, ALFRED P., Michigan City, Ind., to 100 Lewis St., Saline, Mich., pastor of St. Paul's.

HARP JR., EDWARD B., chaplain, Washington, D.C., to chaplain's office, 11th Naval District Hqs., 937 N. Harbor Dr., San Diego 30, Calif.

HOFFMAN, OSCAR F., Plymouth, Wis., to 1531 Denver St., Kansas City 27, Mo., head of the Department of Sociology, National College.

KLEMM SR., LEE ROY H., New Orleans, La., to 814 N. Bauer St., Seguin, Tex., pastor of Cross.

KRUMLAUF, JOEL C., (E) Sycamore, to 33 E. Hebble Ave., Fairborn, Ohio.

MASCHMEIER, RALPH F., Hartley, Iowa, to Jackson, Wis., pastor of the Jackson Charge.

RAPP, EUGENE R., Minnesota Lake, Minn., to 453 W. South Park Ave., Oshkosh, Wis., pastor of Emmanuel.

REIFSNYDER, WALTER E., chaplain, Pittsburgh, Pa., to Veterans' Administration Hospital, Lyons, N. J.

SCHMIDT, CARL H., Clifton, Tex., to R.R. 1, Owensville, Mo., pastor of the Charlotte-Swiss Charge.

SHELLY JR., EDGAR W., Aaronsburg, Pa., to R. 1, Monroeville, Ohio, pastor of St. John's.

TETZLAFF, HERBERT T., Pekin, Ill., to 1906 E. Madison St., South Bend, Ind., pastor of St. Peter's.

TIEMEYER, THEODORE N., New Albany, Ind., to 111 W. "B" St., Belleville, Ill., pastor of St. Paul's.

TUENGE, THEODOR A., to 38166 James Dr., Mt. Clemens, Mich. (change of residence).

TYLER, LEE W., 1121 N. 9th St., St. Louis 1, Mo., associate pastor of Fellowship Center (new).

WERNER, EDWIN L., (CC) Irvington, to 25 S. East Ave., Vineland, N. J., pastor of Pilgrim.

YOUNGEN, J. EUGENE, Jeffersonville, Ind., to P.O. Box 87, Bascom, Ohio, pastor of Union.

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BEEBE, DAVID, to interim, San Lorenzo, California.

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BOWEN, WILLIAM A., to First United, Cincinnati, Ohio.

BUTLER, NORMAN, to Hamersville, Fairview and Westfork, Ohio.

CHESNUT, DONALD K., student minister, to Vermilion, Ohio.

CROWLEY, WELDON, to assistant to the minister, First, Westfield, N. J.

DAHM, JAY C., to McGregor, Iowa.

DUFFEY, JOHN, to South, Columbus, Ohio.

FRENCH, L. THERON, associate, Lakewood, Ohio, to Community, Newbury, Ohio.

GEARHARDT, YVONNE, to assistant, Wayne Street, Marietta, Ohio.

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QUICK, GENE S., to Oran, Sidney, Ohio.

REES, SILAS, to interim, Jupiter, Fla.

SEBRING, WILLIAM, Presbyterian, to Hawarden, Iowa.

SMITH, TERRY L., to assistant, Community, Columbus, Ohio.

SNOWDEN, GLEN W., Yale Divinity School, to assistant, Bethany, Foxboro, Mass.

STONE, ERNEST, student minister, to North Monroeville, Ohio.

SULD, HENRY, Baptist, to United, Warner, New Hampshire.

TURRELL, STEPHEN W., Grafton, Mass., to Federated, Beverly, Mass.

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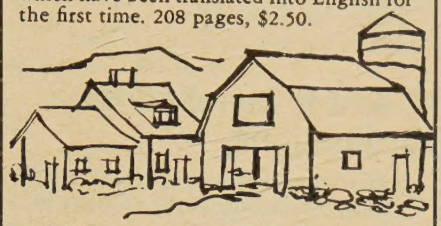

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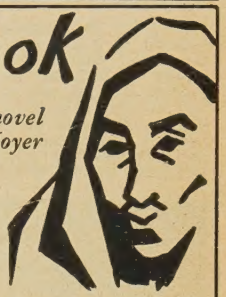

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SPRAGUE, CHARLES H., Chr. Union, Wayne Street, Marietta, Ohio.

TRICKEY, REUBEN R., Whiting, Iowa.

E and R Installations, Ordinations

BUCKWALD, KENNETH H., installation, Christ Church, Rochester, N. Y., October 19.

BYER JR., PAUL H., installation, St. Paul's Memorial, Reading, Pa., October 19.

ELY, DONALD J., installation, St. John's, Riegelsville, Pa., July 20.

HOLMER, LAWRENCE T., installation as pastor of the Carrollton Charge, Southeast Ohio Synod, October 12.

JOHNSON, RICHARD W., installation as pastor of the Gladeland Charge, Central Pennsylvania Synod, October 19.

KOCH JR., ERWIN R., installation as associate pastor of Friedens, St. Louis, Mo., October 19.

MEISS JR., HENRY C., installation as pastor of the Numidia Charge, Susquehanna Synod, October 12.

MILLER, PAUL E., installation as pastor of Rebersburg Charge, Central Pennsylvania, July 27.

MUELLER, RUSSELL R., installation, St. Paul's, Dallas, Tex., October 12.

STROESSNER, HARRY C., installation, St. John's, Fairmont, Minn., October 12.

THOMA, ROBERT L., installation, St. John's, Prescott, Wis., October 12.

TIEMEYER, THEODORE N., installation, St. Paul's, Belleville, Ill., October 5.

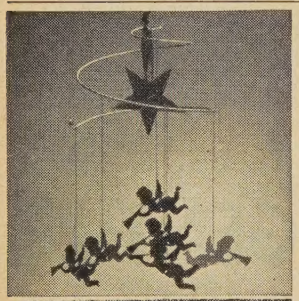
TYLER, LEE W., ordination, Salem, Farmington, Mich., September 14.

WADDLE III, CHARLES W., installation as assistant pastor, Zion, St. Louis, Mo., October 12.

WITTHAUS, NORMAN A., installation as assistant pastor, Eden, Edwardsville, Ill., July 20.

ZECHMAN, HERBERT B., installation as pastor of the Lenhartsville Charge, Lehigh Synod, October 19.

ZILLGITT, ARTHUR D., installation, St. Paul's, Grand Haven, Mich., July 20.



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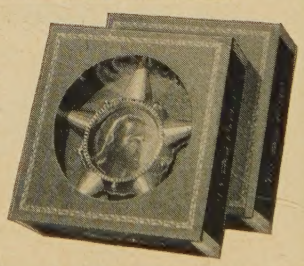

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C C Installations, Ordinations, Recognitions and Anniversaries

ALKI, Seattle, Wash., dedication of new sanctuary, October 12.

AUSTIN, L. JAMES, ordination and installation, Butteville, Ore., October 5.

BENDER, GERALD E., ordination and installation, Baldwin, Mich., October 12.

BRUSH, STUART C., ordination, Asylum Hill, Hartford, Conn., October 12.

CARY, W. STERLING, installation, Grace, N. Y., October 19.

CASEBOLT, RALPH L., installation, First, Mason City, Iowa, October 19.

COLE, GEORGE A., installation, Medway, N. Y., October 19.

FIRST, Indianapolis, Ind., 100th anniversary and dedication of new building, October 10 and 12.

FIRST, Westfield, N. J., dedication of the center for Christian education, September 28.

GREEN, WILBUR, ordination, First, Littleton, N. H., October 12.

HIRTLE, RALPH L., installation, First, Woodbridge, N. J., October 12.

HOBBS, WILLIAM F., recognition as assistant, First, Jackson, Mich., October 5.

KIDD, JAMES L., ordination, First, Pelham, N. H., October 21.

MEINEKER SR., EDWIN C., ordination, West Stockbridge, Mass., September 28.

MITTINEAGUE, West Springfield, Mass., dedication, October 5.

OSUMI, PAUL S., installation, Nuuanu, Honolulu, Hawaii, September 28.

PALANGIO, JOHN R., installation, Park Place, Pawtucket, R. I., October 12.

SHAFFER, RUSSELL L., installation, Summit, Dubuque, Iowa, October 5.

SNIDER, MRS. GRETA W., ordination, Candia, N. H., October 19.

E & R Newly Vacant Pulpits

Kansas City Synod—Faith, Wichita, Kan.
Michigan-Indiana Synod—St. James, Dearborn; Emmanuel, Manchester; St. John, Owosso, Mich.
Missouri Valley Synod—Trinity, St. Louis, Mo. (senior pastor).
New York Synod—Christ Church, Bronx, New York.
Pittsburgh Synod—Zion, Cumberland, Md.
Rocky Mountain Synod—Christ Church, Hardin, Mont.
South Indiana Synod—St. Stephen, Warrenton, Ind.
South Wisconsin Synod—Rockfield-Richfield Charge.
Susquehanna Synod—Ringtown Charge, Pennsylvania.
Texas Synod—E and R, Austin, Tex.
West New York Synod—St. Paul and St. Mark, Buffalo; St. James, Hamburg (associate pastor), N. Y.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board for Foreign Missions.

Arrivals from the Field

During September, in New York:

The Rev. Barbara M. Griffis of the Near East Mission, after completing a four-year term as a teacher at the American High School for Girls, Aleppo, Syria.

Dr. and Mrs. Albert W. Dewey of the Near East Mission for pre-retirement furlough. Dr. Dewey has been the physician in charge of the Azariah Smith Memorial Hospital, in Gaziantep, Turkey.

Oline E. Nicholson of the Madura Mission for furlough. Miss Nicholson supervises crafts at the Lucy Perry Noble Institute and girls' schools in Madurai City.

Katie B. Wilcox of the Madura Mission for pre-retirement furlough. Miss Wilcox was mainly responsible for the founding of Lady Doak College in 1948 and has served as its bursar since then.

In Philadelphia, Pa., Mr. and Mrs. Lloyd B. Swift of the Near East Mission for furlough, with their four sons. Mr. Swift has been serving at the American Collegiate Institute, Izmir, Turkey.

Departures for the Field

During September and October from New York:

Mr. and Mrs. G. Ross Thomas of the Marathi Mission, returning from furlough. Mr. Thomas is the American Board representative at the Inter-Mission business office in Bombay and is serving as treasurer for our India-Ceylon Missions, while Mrs. Thomas assists as associate treasurer.

Dr. and Mrs. Warren H. Winkler, under appointment to the Near East Mission as associate missionaries, with their daughter. Dr. Winkler will take charge of our clinic in Talas, Turkey.

Mr. and Mrs. F. Keith Schwyhart, under appointment to the Rhodesia Mission, with their four children. The Schwyharts will be engaged in the educational program at Mt. Silinda and Chikore.

From San Francisco, Dr. Esther L. Hibbard of the Japan Mission, returning from furlough to the faculty of the Women's College at Doshisha University, Kyoto.

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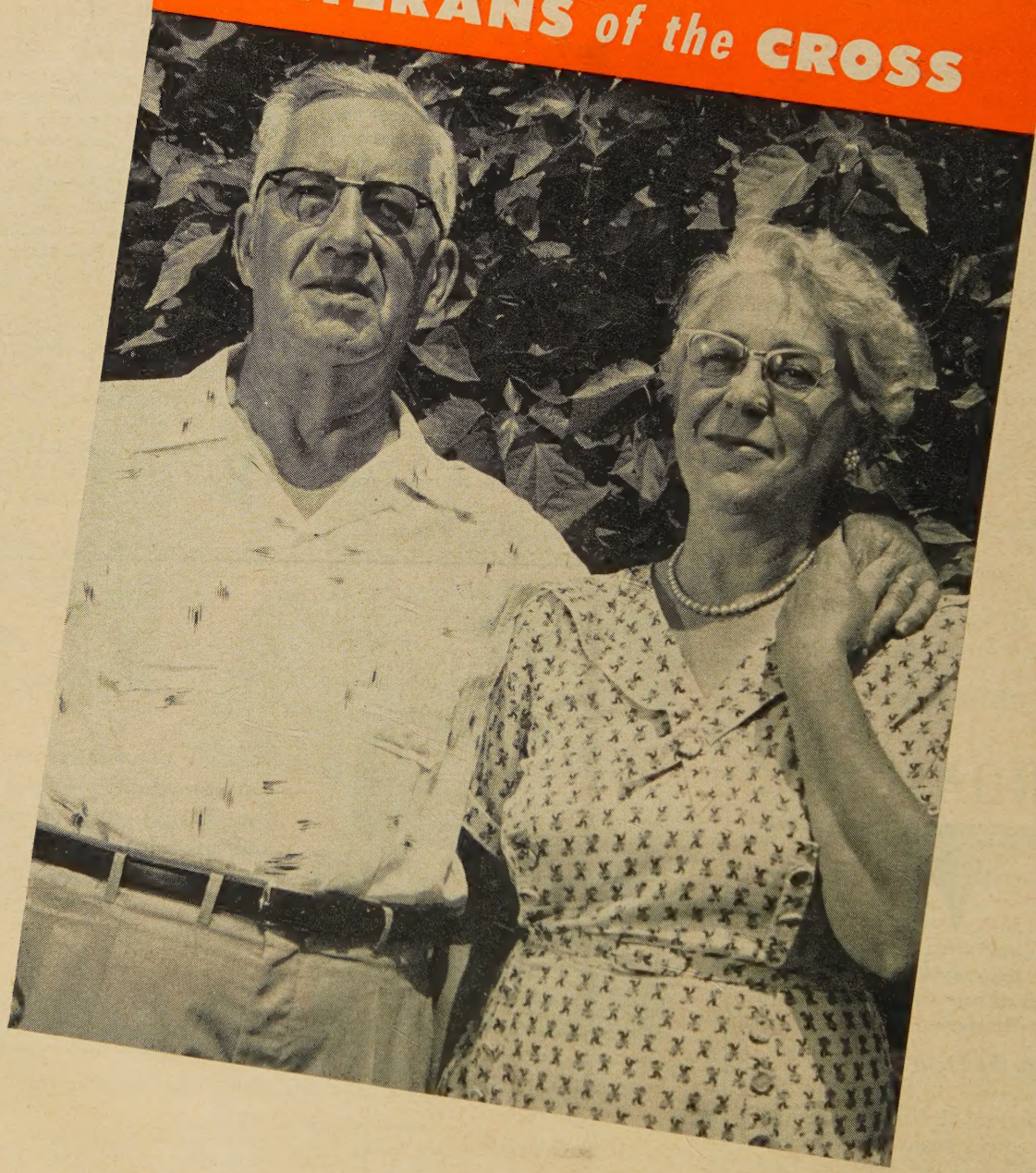

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